



THE SYSTEM OF
THE NUCLEAR GROWTH AND LIFE
GROWN UP FROM
THE 'SAD-BRAHMA'
IN THE 'RGVEDA'.

(164TH SŪKTA OF THE FIRST MĀNDALA,
VĪSVEDEVĀ DEVATĀH)
(DĪRGHTAMĀ RṢI)

OR

THE COMPLETE ATOMIC STRUCTURE
IN THE 'RGVEDA'.

[IN ADVANCED FORM]

(164TH SŪKTA OF THE FIRST MĀNDALA,
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BY : Pt. Khem Chand Sharma

ऋग्वेद

प्रथम मण्डल, सूक्त-164

मूल पाठ

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ॐ तत्सद् ब्रह्मणे नमः ॥

ऋग्वेद - प्रथम मण्डल, सूक्त- 164.

विश्वेदेवा देवता, त्रिष्टुप छन्दः ॥-॥-॥-॥

मन्त्र संख्या	मन्त्र / पद पाठ
पृष्ठ ॥ ॥	अस्य वामस्य पालितस्य होतस्तास्य आता मध्यमो अस्त्यश्नः । तृतीयो आता घृतपृष्ठो अस्यात्रापश्यं विशपतिं सप्तपुत्रम् ॥
२. ३६	अस्य वामस्य पालितस्य होतुः तस्य आता मध्यमः अस्ति अश्नः । तृतीयः आता घृतऽपृष्ठः अस्य अत्र अपश्यम् विशपतिम् सप्तऽपुत्रम् ॥ सप्त युञ्जन्ति रथमेकं चक्रमेको अश्वो वहति सप्तनामा । त्रिनामि चक्रमजरमजर्वम् यत्रेमा विश्वा भुवनाधितस्थुः ॥
३. ३७	सप्त युञ्जन्ति रथम् एकऽचक्रम एकः अश्वः वहति सप्तऽनामा । त्रिऽनामि चक्रम अजरम् अजर्वम् यत्र इमा विश्वा भुवनाधितस्थुः ॥ इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः । सप्त स्वसारो अभिसंजवन्ते यत्र गवां निहिता सप्त नाम ॥ इमम् रथम् अधि ये सप्त तस्थुः सप्तऽचक्रम सप्त वहन्ति अश्वाः । सप्त स्वसारः अभि सम् नवन्ते यत्र गवाम् निऽहिता सप्त नाम ॥
सहायक मन्त्र	चतुस्त्रिंशद् वाजिनो देवबन्धोर्वङ्क्रीरश्वस्थ स्वधितिः समैति । अर्चिर्ह्रा गात्रो वयुनो कृणोत परुष्यरुननुधुष्या विशस्त ॥ (ऋग्वेद-1-162-18)

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कौ॑ द॒दर्श॑ प्रथ॒मं जा॑य॒मान॑म॒स्थन्व॑न्तं यद॑न॒स्था वि॑मर्ति ।

मू॒म्या अ॒सुर॑सृ॒गात्मा क्व॑ सि॒त् कौ वि॒ह्वां स॒मुप॑गा॒त् पृ॒ष्टुमे॑तत् ॥

कः द॒दर्श॑ प्रथ॒मम् जा॑य॒मानम् अ॒स्थन् ऽ व॑न्तम् यत् अ॒न॒स्था वि॑मर्ति ।

मू॒म्याः अ॒सुः अ॒सृक् आ॒त्मा क्व॑ सि॒त् कः वि॒ह्वांस॑म् उप॑गा॒त् पृ॒ष्टुम् ए॑तत् ।

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पा॒कः पृ॒च्छामि॑ म॒नसा॑ वि॒जान॑न् दे॒वाना॑मे॒ना नि॑हि॒ता प॒दानि॑ ।

व॒त्से ब॒ष्क्ये ऽधि॑ स॒प्त त॑न्तून् वि॒त॒त्तिरे॑ क॒वय॑ औ॒तवा॑उ ॥

पा॒कः पृ॒च्छामि॑ म॒नसा॑ अ॒वि ऽ जा॑नन् दे॒वाना॑म् ए॒ना नि॑हि॒ता प॒दानि॑ ।

व॒त्से ब॒ष्क्ये अ॒धि स॒प्त त॑न्तून् वि॒ त॒त्तिरे॑ क॒वयः॑ औ॒तवै॑ ऊ॒म् ॥

अ॒ची॒क॒त्वा अ॒ज्य॒कितु॑षी॒श्चि॒दत्र॑ क॒वीन् पृ॒च्छामि॑ वि॒द्वाने॑न वि॒ह्वान॑ ।

6.

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वि॒यस्त॑स्त॒म् ष॒क्रि॒मा र॒जांस्य॑ ज॒स्य रू॒पे कि॒मीपि॑ स्वि॒देक॑म् ॥

अ॒ची॒क॒त्वा अ॒ज्य॒कितु॑षः चि॒त् अ॒त्र क॒वीन् पृ॒च्छामि॑ वि॒द्वाने॑न वि॒ह्वान॑ ।

वि॒ यः त॑स्त॒म् ष॒ट् इ॒मा र॒जांसि॑ अ॒जस्य॑ रू॒पे कि॒म् अपि॑ स्वि॒त् एक॑म् ॥

7.

57

इ॒ह ब्र॑वी॒तु य इ॒मङ्ग॑ वे॒दास्य॑ वा॒मस्य॑ नि॒हितं॑ प॒दम् वेः॑ ।

शी॒र्ष्णः क्षी॑रम् दु॒हते॑ गा॒वो अ॒स्य व॒त्रिं॑वसा॒ना उ॒दकं॑ प॒दापुः॑ ॥

इ॒ह ब्र॑वी॒तु यः इ॒म अ॒ङ्ग वे॒द अ॒स्य वा॒मस्य॑ नि॒हितम्॑ प॒दम् वेः॑ ।

शी॒र्ष्णः क्षी॑रम् दु॒हते॑ गा॒वः अ॒स्य व॒त्रिम् व॑सा॒ना उ॒दकम्॑ प॒दा अपुः॑ ॥

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मातापितरमृतआवभाज धीत्यग्ने मनसा संहिजग्ने ।

सा बीमत्स गर्भरसा निबिच्छा नमस्वन्त इदुपवाकमीयुः ।

माता पितरम् ऋते आ वभाज धीती अग्ने मनसा सम्हि जग्ने ।

सा बीमत्सः गर्भरसा निबिच्छा नमस्वन्तः इत् उपवाकम् ईयुः ॥

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61

यदक्रन्दः प्रथमं जायमान उद्यन् समुद्रादुत वा पुरीषात्

श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महिजातं ते अर्वन् ॥ (ऋग्-1-163-1)

यमेन दत्तं त्रित एनमयुनगिन्द्र स्पणं प्रथमो अध्यतिष्ठत् ।

8.
62

गन्धर्वो अस्य रश्नामगृम्णात् सूरदश्वं वसवो निरतष्ट ॥ (ऋग्वेद-1-163-2)

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सहस्र शीषी पुरुषः सहस्राक्षः सहस्र पाद् ।

स भूमिं विश्वतो वृत्वा ऽत्यतिष्ठद्दशांगुलम् ॥

9.
67

युक्ता मातासीद्दुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः ।

अमीमैद् वत्सो अनुगामपश्यद् विश्वरूप्यं त्रिषु योजनेषु ॥

युक्ता माता आसीत् दुरि दक्षिणायाः अतिष्ठत् गर्भः वृजनीषु अन्तः ॥

अमीमैत् वत्सः अनुगाम् अपश्यत् विश्वरूप्यम् त्रिषु योजनेषु ॥

10.
70

तिस्रो मातृस्त्रीन् पितृन् विभ्रदेक ऊर्ध्वस्तस्थौ नेमवग्लापयन्ति ।

मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ।

तिस्रः मातृः स्त्रीन् पितृन् विभ्रत् एकः ऊर्ध्वः तस्थौ न ईम् अवग्लपयन्ति ।

मन्त्रयन्ते दिवः अमुष्य पृष्ठे विश्व ऽविदम् वाचम् अ विश्व ऽमिन्वाम् ।

11.
73

द्वादशारं जहि तज्जराय वर्वर्तिचक्रं परिद्यामृतस्य ।

आ पुत्रा अग्ने मिथुनासो अत्र सप्तशतानि विंशतिश्च तस्थुः ॥

द्वादश ऽ अरम् जहि तत् जराय वर्वर्ति चक्रम् परिद्याम् ऋतस्य ।

आ पुत्राः अग्ने मिथुनासः अत्र सप्त शतानि विंशतिः च तस्थुः ॥

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पञ्चपादं पितरम् द्वादशाकृतिं दिव आहुः परे अर्द्धे पुरीषेणम् ।
अथैमे अन्य उपरे विचक्षणम् सप्त चक्रे षट्कर आहुरर्पितम् ॥

पञ्चपादम् पितरम् द्वादश आकृतिम् दिवः आहुः परे अर्द्धे पुरीषेणम् ।
अथैमे अन्ये उपरे विचक्षणम् सप्त चक्रे षट् अरे आहुः अर्पितम् ॥

13.
80

पञ्चारैचक्रे परिवर्तमाने तस्मिन्नातस्थुर्भुवनानि विश्वा ।

तस्य नाक्षस्तप्यते मूरिभारः सनादेव न शीर्यते सनाभिः ॥

पञ्च अरे चक्रे परि वर्तमाने तस्मिन् आतस्थुः भुवनानि विश्वा ।
तस्य न अक्षः तप्यते मूरिभारः सनात्स्व न शीर्यते सनाभिः ॥

14.
82

सनेमिचक्रमजरं विवावृत उत्तानायां दशयुक्ता वहन्ति ।

सूर्यस्य चक्षु रजसेत्यावृतं तस्मिन्नापिता भुवनानि विश्वा ॥

सनेमि चक्रम अजरम् विववृते उत्तानायाम् दश युक्ता वहन्ति ।

सूर्यस्य चक्षुः रजसा स्तुति आवृतम् तस्मिन् अपिता भुवनानि विश्वा ॥

15.
85

साकं जाना सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति ।

तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥

साकम् जानाम् सप्तथम् आहुः एकजम् षट् इत्थमाः ऋषयः देवजाः ।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥

16.
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स्त्रियः सुतीस्ता उ मे पुंस आहुः पश्यदक्ष णवान् विचैदन्धः ।

कविर्यः पुत्रः स ईमाचिकेतु यस्ता विजानात्स पितुष्वपितासत् ॥

स्त्रियः सुतीः तान् ऊम मे पुंसः आहुः पश्यत् अक्ष्णवान् न विचैतत् अन्धः ।
कविः यः पुत्रः स ईम् आचिकेतु यः ता विजानात्सः पितुः पिता असत् ॥

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अवः परेण पर रुनावरेण पदा वत्सं विभ्रती गौरुदस्थात् ।

सा क द्रीची कं स्विदर्द्धं पराऽगात् क्वं स्वित् सूते नहि यूथे अन्तः ॥

अवः परेण परः रुना अवरेण पदा वत्सम् विभ्रती गौः उत अस्थात् ।

सा क द्रीची कम् स्वित् अर्द्धम् परा अगात् क्वं स्वित् सूते नहि यूथे अन्तः ॥

18.

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अवः परेण पितरं यो अस्यानुवेदं पर रुनावरेण ।

कवीयमानः क इह प्रवोचद्देवं मनः कुतो अधिप्रजातम् ॥

अवः परेण पितरम् यः अस्य अनुवेदं परः रुना अवरेण ।

कविऽयमानः कः इह प्रवोचत् देवम् मनः कुतः अधिप्रऽजातम् ॥

19.

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ये अर्वाञ्चस्तां उ पराच आहुर्ये पराञ्चस्तां उ अर्वाच आहुः ।

इन्द्रश्च या चक्रथुः सोमतानि धुरा न युक्ता रजसो वहन्ति ॥

ये अर्वाञ्चः तान् ऊम् पराचः आहुः ये पराञ्चः तान् ऊम् अर्वाचः आहुः ।

इन्द्रः च या चक्रथुः सोमतानि धुरा न युक्ताः रजसः वहन्ति ॥

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द्वा सुपृष्णो सयुजा सर्वाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्यन्नश्नन्नन्यो अभिचाकशीति ॥

द्वा सुऽपृष्णो सऽयुजा सर्वाया समानम् वृक्षम् परि सस्वजाते ० ।

तयोः अन्यः पिप्पलम् स्वादु अति अन्नश्नन् अन्यः अभिचाकशीति ॥

21.

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यत्रासुपृष्णो अमृतस्य भागमग्निमेषं विदधाभिस्वरन्ति ।

इजो विश्वस्य भुवनस्य गोपाः समाधीरः पाकमत्राविवेश ॥

यत्रा सुऽपृष्णोः अमृतस्य भागम् अग्निऽमेषम् विदधा अभिऽस्वरन्ति ।

इजः विश्वस्य भुवनस्य गोपाः सः सा धीरः पाकम् अत्र आ विवेश ॥

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यस्मिन् वृक्षे मध्वदः सुपर्णो निविशन्ते सुवते चाधिविश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वगे तन्नो ज्जग्राधः पितरं न वेद ॥

यस्मिन् वृक्षे मधुऽअदः सुऽपर्णः निऽविशन्ते सुवते च अधि विश्वे ।
तस्य इत् आहुः पिप्पलम् स्वादु अगे तत् न उत् न ज्ञात् यः पितरम् न वेद ॥

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तिस्रः क्षपस्त्रिहोतिव्रजद्विनीसत्याभुज्युमूहयुः पतङ्गैः ।
समुद्रस्य चन्वन्नार्द्रस्य पारे त्रिभीरथैः शतपद्भिः षट्श्वैः ॥ (ऋग्वेद-१-१६-५)

तिस्रः क्षपः त्रिः अहो अति व्रजत् ऽभिः नासत्या भुज्युम् ऊहयुः पतङ्गैः ।
समुद्रस्य चन्वनार्द्रस्य पारे त्रिऽभिः रथैः शतपत् ऽभिः षट् ऽअश्वैः ॥

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यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद् वा त्रैष्टुभं निरतक्षत ।

यद्वा जगज्जगत्याहितं पदं य इत्तद्धिदुस्ते अमृतत्वमानशुः ॥

यत् गायत्रे अधि गायत्रम् आऽहितम् त्रैष्टुभात् वा त्रैष्टुभम् निऽअतक्षत ।
यत् वा जगत जगति आऽहितम् पदम् ये इत् तत् विदुः ते अमृतऽत्वम् आनशुः ॥

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गायत्रेण प्रतिमिमीते अर्कमर्केण सामत्रैष्टुभेन वाकम् ।

वाकेन वाकं द्विपदा चतुष्पदा ऽक्षरेण मिमते सप्त वाणीः ॥

गायत्रेण प्रतिमिमीते अर्कम् अर्केण साम त्रैष्टुभेन वाकम् ।

वाकेन वाकम् द्विऽपदा चतुः ऽपदा अक्षरेण मिमते सप्त वाणीः ॥

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जगता सिन्धुं दिव्यस्तभायद् रथन्तरे सूर्यं पर्यपश्यत् ।

गायत्रस्य समिधस्तिष्ठ आहस्ततो म ह्ना प्ररिरिचे महित्वा ॥

जगता सिन्धुम् दिवि अस्तभायत् रथम् ऽतरे सूर्यम् परि अपश्यत् ।

गायत्रस्य सम् ऽइधः तिस्रः आहः ततः म ह्ना प्र रिरिचे महिऽत्वा ॥

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अपश्यं गोपामनि पद्यमानमा च परा च पृथिभिश्चरन्तम् ।
स सद्ग्रीचीः सविषूचीर्वसान आवरीवर्ति भुवनेष्वन्तः ॥

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अपश्यम् गोपाम् अजि ऽ पद्यमानम् आ च परा च पृथि ऽभिः चरन्तम् ।
सः सद्ग्रीचीः सः विषूचीः वसानः आवरीवर्ति भुवनेषु अन्तः ।
य ईम् चकार न सौ अस्य वेद य ईम् ददर्श हिरुगिन्नुतस्मात् ।
स मातुर्योना परिवीतो अन्तर्बहु प्रजानि ऋतिमा विवेश ॥

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यः ईम् चकार न सः अस्य वेद यः ईम् ददर्श हिरुक् इत् नु तस्मात् ।
सः मातुः योना परि ऽ वीतः अन्तः बहु ऽ प्रजा निः ऽ ऋतिम् आ विवेश ॥
द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी मही यम् ।
उत्तानयो ब्रह्मवो इ योनिरन्तरत्रापि ता दुहितुर्गर्भमाधात् ॥
द्यौः मे पिता जनिता नाभिः अत्र बन्धुः मे माता पृथिवी मही इयम् ।
उत्तानयोः ब्रह्मवो योनिः अन्तः अत्र पिता दुहितुः गर्भम् आ अधात् ॥

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पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥
पृच्छामि त्वा परम् अन्तम् पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
पृच्छामि त्वा वृष्णः अश्वस्य रेतः पृच्छामि वाचः परमम् वि ऽ ओम् ॥

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इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥
इयम् वेदिः परः अन्तः पृथिव्याः अयम् यज्ञः भुवनस्य नाभिः ।
अयम् सोमः वृष्णः अश्वस्य रेतः ब्रह्मा अयम् वाचः परमम् वि ऽ ओम् ॥

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ऋतं च सत्यञ्चाभीच्छात्तपसो ऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।

अजं ध्रुवं सर्वतत्त्वं विशुद्धं ज्ञात्वा देवं मुच्यते सर्व पाशैः ॥ (खैत० उप० २-१५)

सप्तार्द्धं गर्भाभुवनस्य रेतो विष्णोः स्तिष्ठन्ति प्रदिशा विधर्मणि ।

ते धीतिर्मनसा ते विपश्चितः परिभुवः परिभवन्ति विश्वतः ॥

सप्त अर्द्धं ऽगर्भाः भुवनस्य रेतः विष्णोः तिष्ठन्ति प्रदिशा विधर्मणि ।

ते धीति ऽभिः मनसा ते विपः ऽचितः परिभुवः परिभवन्ति विश्वतः ॥

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न विजानामि यदि वेदुमस्मि निण्यः सन्नद्धो मनसा चरामि ।

यदा मागन् प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥

न विजानामि यत् ऽइव इदम् अस्मि निण्यः सम् ऽनद्धः मनसा चरामि ।

यदा मा आ अगन् प्रथम ऽजाः ऋतस्य आत् इत्वाचः अश्नुवे भागम् अस्याः ।

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अपाङ् प्राङ् इति स्वधया गृभीतो ऽमर्त्यो मर्त्येनास योनिः ।

ता शश्वन्ता विषुचीना वियन्तान्येन्यं चिक्युर्न निचिक्युरन्यम् ॥

अपाङ् प्राङ् इति स्वधया गृभीतः अमर्त्यः मर्त्येन स ऽयोनिः ।

ता शश्वन्ता विषुचीना वि यन्ता नि अन्यम् चिक्युः न नि चिक्युः अन्यम् ॥

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ऋचो अक्षरं परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।

यस्तन्न वेद किमृचा करिष्यति य इत्तद्धिदुस्ता इमे समासते ॥

ऋचः अक्षरं परमे वि ऽओमन् यस्मिन् देवाः अधि विश्वे नि ऽसेदुः ।

यः तत् न वेद किम् ऋचा करिष्यति ये इत् तत् विदुः ते इमे सम् आसते ॥

मन्त्र संख्या	मन्त्र / पद पाठ
पृष्ठ 40. 161	सुयवसाद् भगवती हि भूया अथो वयं भगवन्तः स्याम । अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥ सुयवसऽअत् भगऽवती हि भूयाः अथो० वयम् भगऽवन्तः स्याम् । अद्धि तृणम् अघ्न्ये विश्वऽदानीम् पिब शुद्धम् उदकम् आऽचरन्ती ॥
41. 164	गौरी मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी । अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ गौरीः मिमाय सलिलानि तक्षती एकऽपदी द्विऽपदी सा चतुः पदी । अष्टाऽपदी नवऽपदी बभूवुषी सहस्रऽअक्षरा परमे विऽओमन् ॥
42. 169	तस्याः समुद्रा अधिविक्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः । ततः क्षरत्यक्षरं तद् विश्वमुपजीवति ॥ तस्याः समुद्राः अधि वि क्षरन्ति तेन जीवन्ति प्रऽदिशः चतस्रः । ततः क्षरति अक्षरम् तत् विश्वम् उप जीवति ॥
43. 171	शक्रमयं धूममारादपश्यं विषूवता पर रुनावरेण । उक्षाणं प्रश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥ शक्रऽमयम् धूमम् आरात् अपश्यम् विषुऽवता परः रुना अवरेण । उक्षाणम् पृश्निम् अपचन्त वीराः तानि धर्माणि प्रथमानि आसन् ॥
44. 174	त्रयः केशिनः ऋतुथा विचक्षते संवत्सरे वपत एकं स्रष्टाम् । विश्वमेको अभिचष्टे शचीभिर्द्वाजिरेकस्य ददृशे न रूपम् । त्रयः केशिनः ऋतुऽथा वि चक्षते संवत्सरे वपते एकः स्रष्टाम् । विश्वम् एकः अभि चष्टे शचीभिः द्वाजिः एकस्य ददृशे न रूपम् ॥

मन्त्र संख्या	मन्त्र / पद पाठ
पृष्ठ 45. 177	चत्वारि वाक् परमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहितानिङ्कयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥ चत्वारि वाक् परमिता पदानि तानि विदुः ब्राह्मणाः ये मनीषिणः । गुहा त्रीणि निहितानिङ्कयन्ति तुरीयम् वाचः मनुष्याः वदन्ति ॥
46. 180	इन्द्रं मित्रं वरुणमग्निमाहुर्द्यौर्दिव्यः ससुपर्णो गरुत्मान् । एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ इन्द्रम् मित्रम् वरुणम् अग्निम् आहुः अथौ० दिव्यः सः सुपर्णः गरुत्मान् । एकम् सत् विप्राः बहुधा वदन्ति अग्निम् यमम् मातरिश्वानम् आहुः ।
47. 182	कृष्णं नियानुहरयः सुपर्णो अपो वसाना दिवमुत्पतन्ति । त आववृत्रन्त्सदनाद् दृतेन पृथिवी व्युद्यत ॥ कृष्णम् निऽयानम् हरयः सुपर्णः अपः वसाना दिवम् उत्पतन्ति । ते आ अववृत्रन् सदनात् ऋतस्य आत् इत् दृतेन पृथिवी वि उद्यते ॥
48. 187	द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उत चिचैत । तस्मिन्त्साकं त्रिशतान् शङ्खवोऽर्पिताः षष्टिर्न चला चलासः ॥ द्वादश प्रधयः चक्रमेकम् त्रीणि नभ्यानि कः ऊम् तत् चिकेत । तस्मिन् साकम् त्रिऽशताः न शङ्खवः अर्पिताः षष्टिः न चला चलासः ॥
49. 189	यस्तेस्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्योणि । यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥ यः ते स्तनः शशयः यः मयः भूः येन विश्वा पुष्यसि वार्योणि । यः रत्नधा वसुवित् यः सुदत्रः सरस्वति तम् इह धातवे कः ॥

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य॒ज्ञेन॑ य॒ज्ञम् अ॒यज॑न्त दे॒वास्ता॑नि॒ धर्मा॑णि प्रथ॒मान्या॑सन् ।
ते ह॒ जाकं॑ म॒हिमानं॑ स॒चन्त॒ यत्र॑ पूर्वे सा॒ध्याः सन्ति॑ दे॒वाः ॥

य॒ज्ञेन॑ य॒ज्ञम् अ॒यज॑न्त दे॒वाः ता॑नि॒ धर्मा॑णि प्रथ॒मानि॑ आ॒सन् ।
ते ह॒ जाकं॑ म॒हिमानं॑ स॒चन्त॒ यत्र॑ पूर्वे सा॒ध्याः सन्ति॑ दे॒वाः ॥

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स॒मा॒ज॒मै॒त दु॑द॒कमु॑ च्यै॒त्याव॑चा॒हमिः॑ ।

भू॒मिं प॒र्जन्या॑ जि॒न्वन्ति॑ दि॒वं जि॒न्वन्त्य॑ग्नयः ॥

स॒मा॒ज॒म॒स॒त॒त॒ उ॒द॒कम् उ॒त् च॒ स॒ति॑ अ॒व॒ च॒ अ॒ह॒ ऽमिः॑ ।

भू॒मिम् प॒र्जन्याः॑ जि॒न्वन्ति॑ दि॒वं जि॒न्वन्ति॑ अ॒ग्नयः॑ ॥

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दि॒व्यं सु॑प॒र्णं वा॒य॒सं बृ॑ह॒न्त॒म॒पां गर्भं॑ द॒र्श॒त॒मौष॑धी॒नाम् ।

अ॒भी॒प॒तो वृ॑ष्टि॒भिस्त॑र्प॒यन्तं॑ सर॒स्वन्त॒मव॑से जो॒ह॒वीमि॑ ॥

दि॒व्यम् सु॑प॒र्णम् वा॒य॒सम् बृ॑ह॒न्त॒म् अ॒पाम् गर्भ॑म् द॒र्श॒त॒म् औष॑धी॒नाम् ।

अ॒भी॒प॒तो वृ॑ष्टि॒भिः त॑र्प॒यन्त॑म् सर॒स्वन्त॑म् अ॒व॒से जो॒ह॒वीमि॑ ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

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Why I did this research work of "The system of nuclear growth and life grown up from the
SAD - BRAHMA ?

In my childhood, when I was ten or eleven years old, at that time some persons related to ĀRYA-SAMĀJ used to come to our village for the publicity of the functioning of the ĀRYA-SAMĀJ for refining the old Hindu Traditions. They used to criticize the old Hindu Traditions of worshipping the idols of gods and goddesses suggesting to follow the teachings of VEDAS according to the commentary given by the SWĀMI DAYĀNANDA. I used to listen them attentively and think over the suggestions given by them which seemed to be full of reasoning. But on the other hand my parents used to obey the old traditional rules in the process of worshipping with full devotion and I had full impact on my mind of their methods of traditions. So my mind was puzzled and I was finding it too difficult to find out which way is right and what is the reality in the base of the universal life and it's control.

But I found that my parents and those persons related to ĀRYA-SAMĀJ, both of them were united at the teachings of holy VEDAS. So I thought that the reality could be found by studying the VEDAS properly. Since that very point of time, I made up my mind to read the VEDIC LITERATURE to find out the reality.

Moreover when I reached in seventh and eighth class in my school, then I started to read the general science. I saw that the science subject was revealing the real facts of the nature and the universe. So I was confirmed that the reality could be found by the scientific methods of reasoning only. So I should read science as well as the VEDAS in a parallel way side by side. I should find out the facts of the VEDIC SCIENCE also. Then and only then I may be able to find out the spiritual realities because the modern science was not revealing those spiritual facts for which I was eager to find out. For the achievement of this goal, I started to read science and the Sanskrit language carefully.

But when I reached ninth class in the high school then I found that I would have to select one of the two subjects, science and Sanskrit, for my study. It was the rule in the high school system that the students who wanted to study science; they could not study the Sanskrit with science. If they wanted to study Sanskrit, they would have to leave the study of science. I was puzzled with this system at that time. After thinking days and nights, I selected to study the science.

I studied science up to tenth level and passed the matriculation in first division from the Punjab University, Chandigarh in 1958. My parents were too poor to pull on my expenses for further studies. So I decided to do the primary teacher's training. After doing that I became the primary school teacher in Delhi in 1960.

After that I joined P.G.D.A.V. College (Evening) for the graduation. The science subject was not being taught here also, so I could not get the formal education of science. But the mathematics and Sanskrit were being taught here simultaneously to the same student. Hence I passed my graduation with Mathematics and Sanskrit. Here I got the chance for studying the 'ĪSOPNIṢAD' and the 'KATHOPANIṢAD'. Being too much interested in studying the VEDIC LITERATURE, I studied the nine main UPNIṢADS published by Geeta Press, Gorakhpur. At that time I had developed the mental scientific attitude, being a mathematics student. In this mean time I got the contact with an old person called VEDĀNTI JI in Roshanara Bagh in Delhi, who used to preach everyday in the evening time near about 4 o'clock for about half an hour according to VEDIC PHILOSOPHY. I again understood the philosophy of the ĪSOPNIṢAD from him. I also learnt some functions of YOGA from him. But after one year, he passed away. After that I tried to contact so many Sanskrit scholars and

religious saints but everywhere I got the different explanations of the different Vedic words and nowhere I found the real systematic scientific knowledge of the basic truth. So I was dissatisfied everywhere.

After completing my graduation in Mathematics and Sanskrit and passing the B.Ed. examination, the Department of Education promoted me as T.G.T. (Mathematics) in a secondary school in 1966 and still I am working on the same post.

After becoming a T.G.T. I made up my mind to find the reality by my own efforts. So I tried to study the books on the Nuclear physics and the Upanisads side by side. In this process I felt that I must have the higher knowledge of VEDAS and Sanskrit language to find the reality because the modern scientific knowledge was being looked ending at the last knowledge of the quarks. No one knows, "what is beyond the quarks even up to this time all over the world?" Hence I got admission in M.A. (Sanskrit) in Delhi University in the evening classes and got the M.A. degree in 1970. In M.A., I got the chance to study some SŪKTAS of the R̥G VEDA, VEDIC grammar of Sanskrit, SĀṆKHYA-KĀRIKĀ, BRĀHMAṆAS and so many other branches of the literature. Here I used the University library up to my maximum capacity in studying the books on VEDIC SCIENCE as well as on modern nuclear physics side by side. This self-study gave me mental peace in first stage and then to pass the M.A. degree examination in secondary stage. That's why I could not score high marks in M.A. examination.

I continued my self-study up to this time. I studied the UPANISADS more consciously and found that the 'ŚVETĀŚVATAROPANISAD' can lead me to some extent to my required goal. So I started to write the scientific commentary on each and every mantra of this 'UPANISAD' with minute observations. I completed it in 1992 and presented it before Dr. Kireet Joshi Ji, the member secretary of the RĀṢṬRIYA VEDA VIDYĀ PRATIṢṬHĀNA in New Delhi. He called a meeting on 29th July 1992 of some Professors of Modern Science and Mathematics with some Sanskrit Professors of different Indian Universities and presented it before them. I was there to explain the topic before them. The following were the famous intellectual dignitaries in this meeting.

1. Professor Kireet Joshi Ji – Member Secretary of the RĀṢṬRIYA VEDA VIDYĀ PRATIṢṬHĀNA at that time. (Sanskrit Professor).
2. Dr. R. K. Sharma - Ex-Vice Chancellor, Sampurnananda Sanskrit University. (Sanskrit Professor).
3. Dr. Ram Murti Sharma – Professor Emeritus (Sanskrit) Chandigarh University.
4. Dr. Krisna Ji – Retired Professor (Physics) Allahabad University.
5. Dr. Sant Kumar Kapoor – Subjudge (Kaithal, Haryana) and Gold Medallist in Mathematics and Physics from USA in Multidimensional Geometry.
6. Dr. H. C. Khare – Professor Emeritus (Mathematics and Physics) Allahabad University.
7. Dr. T. N. Dhar – Consultant Advisor, RĀṢṬRIYA VEDA VIDYĀ PRATIṢṬHĀNA.

There were so many other listeners who wanted to know this new knowledge of the said UPANISAD.

Dr. Kireet Joshi Ji handed over my this book to Dr. KRISHNA JI for the review and report. After two months study of this book he had a personal meeting with me and asked me to explain those points, which were not found in the modern science up to this time. Moreover, he was astonished upon the explanation of such points of knowledge of the modern science, which were not clear to them perfectly up to that time and they were made quite clear in it. He gave his expert comments to Dr. Kireet Joshi Ji with the following remarks :

"The author has done a very good work in interpreting the ancient Vedic text to show that these Upanisads contain scientific knowledge relating to atomic and nuclear structure which is almost the same as modern scientific concepts and at some places better and more complete than the present knowledge. I think most of his interpretations in principle are reasonable and correct and we need to publish a book containing these interpretations and this material..."

Dr. Kireet Joshi Ji sent me to another expert Dr. K. R. Chakravarti (Retired Director (Fertilizer), Department of Agriculture, Govt. of India, Krishi Bhawan, New Delhi). This expert Dr. K. R. Chakravarti gave his comments on 28.12.92 as follows: -

Dear Mr. Joshi,

Mr. K. C. Sharma met me as directed by you. He has written very important book in Hindi, in which many words are in coded language. My suggestion is to publish this book as it is in Hindi. But unless a translation is available, this will not be understood by the scientists. So a translation is necessary. But the original in Hindi must be preserved and do not be allowed to be lost. This book contains the applications of original Panchavinshati Tattava. Therefore consider this book seriously. With regards,

Yours sincerely,

*K. R. Chakravarty
28.12.92
Retired Director (Fertilizer)
Dept. of Agriculture
Govt. of India,
Krishi Bhawan
New Delhi*

Another expert gold medallist from USA Dr. Sant Kumar Kapoor, Additional District and Session Judge Faridabad (Haryana) and the visiting professor, Indian Institute of Maharshi Vedic Science and Technology, Maharshi Nagar NOIDA (U.P), who is expert in Multidimensional geometry and physics, gave the following comments on 15.8.93. After having a deep study on my hand written book.

Dear Khem Chand Sharma

First of all let me congratulate you for your success to decode the real message of "Shvetashvataropanishad"

Here I avail an opportunity to say a few words about your two volume work on the Upanishad.

Firstly your work is original and the message/code being decoded is certainly very valuable.

Secondly you being the first to take this interpretation, so heavy duty is cast upon you to make it a self contained and a complete "Thesis", so that others can pick-up the thread from the stage where up till you have been successful to take us to.

I am really highly impressed by your deep study and efforts in decoding the atomic message of the Upanishad.

May I further avail an opportunity to suggest that you, if time permits, get yourself - formally registered for Ph.D. Course in some reputed faculty/university and make public your research results in the form of a formal thesis. This would serve the cause of Vedic knowledge more as in that case we shall be having properly evaluated results.

Once again I congratulate you for your real breakthrough in decoding the code of Shvetashvataropanishad.

Yours sincerely
Sant Kumar Kapoor
Additional District of Sessions Judge
Faridabad (Haryana, India)
Dated 15.8.93.

DR. RAM MURTI SHARMA- (Ph.D., D.Litt. and Recipient of President's Certificate of Honour and Award, Emeritus Fellow, Department of Sanskrit, University of Delhi) commented as follows on 18.2.94.

This is to mention that Shri Khem Chand Sharma has been my student during his post graduate studies in the Department of Sanskrit, University of Delhi, in the years of 1969-70. It may further be added that Shri Khem Chand Sharma is a man of scholarly temperament and has done a monumental work in the form of, "श्वेताश्वतरोपनिषद् के अन्तर्गत - आणविक रचना तथा स्पटम के न्यूक्लियस का वैदिक साहित्य में आधुनिक आणविक विज्ञान के साथ तुलनात्मक तथा विवेचनात्मक अध्ययन।"

It is most valuable research from the view of scientific study of Vedic literature. The experts of science have also appreciated his research work. Therefore, I recommend that Shri Khem Chand Sharma be admitted to the Ph.D. course of Rastriya Sanskrit Sansthan on the basis of his research work.

(RAM MURTI SHARMA)

More over, a seminar was organized by the RĀSTRĪYA-SANSKRITA SANSTHĀNĀM (INDIA) from 11th Oct. to 15th Oct. 1995 to celebrate its silver jubilee function. At that time Dr. Swadesh Kumar Trikha, the head of the Astro-Physics department of Delhi University, read a research paper. He proved in that paper that the nuclear weapons were used in the great battle of 'MAHĀ BHĀRTA'. He proved this by locating some such points at the field of the 'KURUKṢETRA' where the radiation level is 2.5 times higher than the normal level even at this present time. This level of radiation is equal to that level of radiation of the spot of HIROSIMĀ and 'NĀGĀSAKI' in 'JAPĀN' where the 'AMERICAN' forces dropped the atomic Bombs in the Second World War in 1944. Thus he proved that the nuclear weapons were present and applied at the time of 'MAHĀ BHĀRATA'.

But these Nuclear weapons could not be made without the knowledge of nuclear science at that time.

So it is proved that the nuclear science was present at the time of 'MAHĀBHĀRTA'. Hence that nuclear science must be present in the 'VEDAS'. So I became more confident about my research work by this view. Hence I proceeded further with more determination. I have tried to bring forward that nuclear science from the holy 'RGVEDA'. This part of the 'RGVEDA' i.e., 164TH SŪKTA of the first 'MAṆḌALA' of the 'RGVEDA' is telling us about the process of the nuclear growth, grown up from the basic energy of the 'SAD-BRAHMA'.

It is the process by which the SAD-BRAHMA is changing itself into the matter of an atom and moreover is making the blocks of matter alive with life. Hence it is the elementary base of all the sciences. So it has too much importance in the modern age of nuclear science. It is telling many things new to the modern scientists, for example the knowledge beyond the quarks. The 'KA' particle, the 'AŚVINOU', the structure of the 'PURUṢA', the five types of 'ĀVARTAS' of energy having five types of forces inside the nucleus synthesized systematically. These are the new things to be known by the modern scientists but these are old for the Vedic scientists. The famous formula of the Einstein $E = mc^2$ can be given the correct shape by changing the value of the 'C' from 2.99×10^8 to 3.35×10^8 according to this theory which seems to be more correct. The nuclear plants all over the world are blasting and being damaged due to this under estimate calculation. If these nuclear reactors are made according to the calculations as $E = m (3.35 \times 10^8)^2$, where 'E' is the energy in the units of 'ARṆAVA' and 'm' is the mass of the matter in 'KA' particles, then the loss of the damage may be decreased in the nuclear reactors up to Zero. This will provide a great achievement in the field of nuclear technology.

Moreover 'NANO-TECHNOLOGY' is being developed in these days. I think that this knowledge of the nuclear growth from the 'SAD-BRAHMA' will be most useful for the new researches to be done in this field.

Here the question arises, when this type of advanced nuclear knowledge was there at the time of 'MAHĀBHĀRTA', then why was it disappeared in the mean time? We are doing the same researches again from the very beginning. Why this type of situation arose at that time?

The answer of this question can be given by the available literature of this situation. This situation is explained in the book named as 'BHĀRATA-SĀRA' written by the 'VYĀSA-RṢI' after he has written the epic 'MAHĀ-BHĀRATA'. The story of this book tells about the situation arisen after the war of the 'MAHĀBHĀRATA'. When the nuclear poison created by the application of nuclear weapons in the war of the 'MAHĀBHĀRATA' effected the lives of the whole of the human kind or the creatures, then every one was suffering from the many kinds of disorders and diseases in their bodies by abnormal radio-decay.

The king PARĪKṢITA was himself suffering from the abnormal decay in his body. Hence there was felt a great need of a particular type of 'YAJÑA' to purify the atmosphere by making it free from the radioactive nuclear poison. So it was the great need of that time to suck this nuclear poison from the atmosphere by a particular type of 'YAJÑA'. This 'YAJÑA' was given the name of the 'SHĀNTI-YAJÑA'. The son of 'PARIKṢITA' named 'JANMEJAYA' performed it

First of all this SHĀNTI-YAJÑA was operated by the local Brahmanas up to the period of eighteen months, but they could not succeed to eradicate the nuclear poison. Moreover they misbehaved with the queen during the process of this 'SHĀNTI-YAJÑA' – at the time of offering of the holy horse for the 'YAJÑA'. So the king 'PARĪKṢITA' became angry with them and gave them the capital punishment to death.

After that the queen said to the king that giving the Capital punishment to the Brahmanas was not the solution of the problem. The problem of the nuclear poison was still there. Hence she requested to make some other arrangements to make the 'SHĀNTI-YAJÑA' successful by eradicating the nuclear poison.

Hence both of them the king and the Queen went to their holy guru the – 'VEDA – VYĀSA' to ask the solution of the problem. 'MAHARṢI VEDA-VYĀSA' guided them properly and asked them to go to 'GOURA-BANGĀLA' where the highly qualified Brahmanas awarded with the super-most degree of 'ŚRĪ' of the super-most knowledge lived. They were called the 'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS'.

Accepting the request of the king 'PARĪKṢITA' for the welfare of the humankind, a group of 1444-'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS' came to the INDRA-PRASTHA and performed the 'SHĀNTI'-YAJÑA successfully within the period of eighteen days only eradicating the whole of the nuclear poison from the atmosphere. Now the king requested to these 'BRĀHMAṆAS' to stay with him in his capital for the need of proper guidance to be received time to time. The Brahmanas accepted this request also and stayed there.

But the 'LOCAL BRĀHMAṆAS', whose elders were put to death by the king, were angry with this king. So they were trying to get rid off such a cruel king. They planned to make the ruling of this king unstable. So they guided the king to make him eager to such arrangements by which the rule of that king and his sons may seem to be permanent for always. They said that these worthy 'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS' should do this arrangement.

The job was difficult, but these ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS accepted this job also. They made a mine of fine steel on a small part of the earth deep up to the centre of the earth in the kingdom of INDRA-PRASTHA by the process of transmutation changing the molecules of earth into the molecules of the fine alloy of steel.

These 'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS' said to the king that we are the only persons on this earth now, who know this nuclear science. Now we make a firm decision that we will not impart this knowledge of nuclear science to anyone further. Therefore no one will be able to make such nuclear weapons in future. Hence there will be wars by ordinary weapons just like swords and arrows in the coming time. Now we have given you a mine of the fine steel, which is unique on the earth. Hence you can make the superior weapons by the steel of this mine and supply them to your forces. The forces, which are equipped with superior weapons in the world, will be able to conquer the whole of the world. Thus your Majesty and your sons will be able to rule the whole world forever.

The King was happy with this device, but the LOCAL-BRĀHMAṆAS were more worried by this device. They thought a plan to destroy this mine. They asked the king to check the depth of the mine. If this mine is not up to the centre of the earth, then it will be consumed within a short period. At that time no one will be there to make again such a mine. So make sure that it is up to the centre of the earth.

The king was persuaded by this argument. He ordered the ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS to show by checking its depth up to the centre of the earth. These 'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS' made their best efforts to convince the king that their device is based on the scientific facts and these are always true. You must not order like this. So take your order back. If it is tried to check the depth of the mine up to the centre of the earth, then there will be a great explosion in the interior part of the earth and the whole of the mine will be destroyed by the extreme heat of that explosion. Then we will not be able to make such a mine again. We have consumed our all means by making this mine. Hence you will not be able to have such a mine in future. So amend this order. If you will not amend this order, we will not live in your kingdom in future and will go out of it. Hence think upon the consequences.

But the king was firm in his decision. He was not ready to amend his orders.

The 'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS' obeyed his orders and made an explosion in the mine while checking the depth of the mine. The mine was destroyed within no time. But before doing this operation, they got a sample piece of that alloy of steel and made a steel pillar of it, which is existing near the Qutab-Minar at present in DELHI in India. This process of making this steel mine up to the centre of the earth was called the driving the nail on the hood of the ŚEṢA-NĀGA. The hood of the ŚEṢA-NĀGA is the central part of the earth created by the centrifugal force of its rotation around its centre. The fluid of the matter of the central part of the earth is stretched at its centre due to the centrifugal force of its rotation and creates this hood of the snake 'ŚEṢA-NĀGA'.

Thus this nuclear science was hidden forever at that time with the firm decision of the 'ŚRĪ-ĀDI-GOURA-BRĀHMAṆAS' of not imparting this knowledge to anyone in future. But the Mantras and Suktas are still present in the real shape in the VEDAS especially in 'R̥GVEDA', which give the elementary knowledge of this nuclear science in a systematic way. This 164th 'SŪKTA' of the first 'MANDALA' of the 'R̥G-VEDA' is here explained by making the comparative study of the atomic structure as given by the modern science. Giving all the details of the findings of the modern science regarding the parts of the nucleus and the electrons of an atom, it is explaining some more further facts which may become the matter for the further research for the modern scholars of the modern science and this book may provide the guide lines for their research work all over the world in the field of the nuclear science.

After getting the comments from the experts and the blessings of persuasion to proceed further by Dr. Kireet Joshi Ji, I tried to find out this very knowledge in R̥G VEDA. Luckily I got it in the 164th SŪKTA of the first mandala of R̥G VEDA. But to explain it properly, I found that it was necessary to explain the first SŪKTA of the first Mandala. Moreover to understand the functions in the energy of "R̥TA" it was must to explain the AŚVA-SŪKTAS. So I also wrote the commentary of 162nd and 163rd SŪKTAS of the first Mandala of the R̥G-VEDA in Hindi. Moreover to understand the bonding functions, I wrote also the 9th SŪKTA of the first Mandala. Without understanding these, it was difficult to understand the 164th SŪKTA of the first Mandala.

After writing the Svetasvataropaniṣad and the 1st, 9th, 162nd, 163rd, 164th SŪKTAS of the first mandala of the R̥G-VEDA in Hindi and finding the full clarity of concepts regarding "The system of the Nuclear Growth and Life grown up from the ŚAD-BRAHMA" and having a full physical sketch of it in my mind, I tried to write it in simple English language so that the

international community of scientists and the general layman all over the world may be able to follow it properly. Now the same work of mine is before you to see and follow.

After getting a form of hand-written book, I tried to present a research paper in X World Sanskrit Conference, which was held from 3rd to 9th January, 1997 at Taralabalu Kendra, Bangalore, India under the Registration No.6225. I presented my paper under the Chair Person Dr. S. D. Sharma, Prof. Department of Physics, Punjab University, PATIALA-147002, who gave me a hand written certificate in a special case.

But still I was not satisfied with my presentation of this work. So I made a big chart 22' x 22' in size showing the growth of each and every structure of the nucleon inside the nucleus of the biggest possible atom $^{300}\text{X}_{110}$ in the universe starting from the very beginning of the SAD-BRAHMA. SAD-BRAHMA is the ^{ground}state of the Dark matter before the so-called Big Bang by the modern scientists. So in its initial state, it has no function of any type. It exists only all over the endless space of the universe as the basic content of its origin.

There exists a cycle of the growth of this universe which has been running continuously since the unknown time of the very beginning which is said to be the ANADI-KĀLA (अनादि काल). This cycle has two wings, one of growth and the other of destruction. The growth starts from the SAD-BRAHMA and attaining the system of destruction, it again dissolves in the same SAD-BRAHMA. Thus the cycle keeps on running. This system of growth has three levels of its existence,

- (1) Inanimate, just as iron, silver, carbon, and other atoms of elements.
- (2) Semi-living world of the plants and
- (3) Fully living world of animals.

All these three stages are developed in this cycle. The circuit is completed from the SAD-BRAHMA to SAD-BRAHMA.

At this stage, when I was perfectly satisfied, I showed this system publically open to all scholars of the world in the Mystique India Exhibition 1998 in Pragati Maidan, New Delhi from 7th October to 15th October. The scholars of all branches of the modern science came to see this work and understood it with their full satisfaction.

Thus I got the present stage of my this research work after spending my fifty years of work since my childhood on the same topic continuously. I hope the whole of the world will get benefit from it.

Here, I am very grateful to Dr. Kireet Joshi Ji, who gave me the needful help time to time and persuaded me continuously to do this work up to the final stage. Again I thank all the concerned above said persons, who gave me their proper guidance and help.

ॐ तत्सद् ब्रह्मणे नमः

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I have been awarded Ph.D. by the "OPEN INTERNATIONAL UNIVERSITY FOR ALTERNATIVE MEDICINES SRI-LANKA" through the "ZOROASTRIAN COLLEGE-BOMBAY" in January 1999 on this thesis.

ॐ तत्सद् ब्रह्मणे नमः

ऋग्वेद-प्रथम मण्डल, सूक्त-164

विश्वेदेवा देवता, त्रिष्टुप छन्दः ॥-॥-॥-॥

अस्य वामस्य पलितस्य होतस्तस्य भ्राता मध्यमो अस्त्यश्नः ।

तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्वपतिं सप्तपुत्रम् ॥ (1)

अस्य वामस्य पलितस्य होतुः तस्य भ्राता मध्यमः अस्ति अश्नः ।

तृतीयः भ्राता घृतऽपृष्ठः अस्य अत्र अपश्यम् विश्वपतिम् सप्तऽपुत्रम् ॥

प्रत्येक पद का शब्दार्थ					
पद	Meaning	अर्थ	पद	Meaning	अर्थ
अस्य वामस्य	of this one of one who has beautiful shape of the god VAMA- DEVA, who is the second shape of the god VISNU.	इसका सुरूप का, सुन्दर का विष्णु के वामन रूप अवतार वामदेव का	अस्ति अश्नः	is having the name ASNAH because he eats the flow of RTA coming from the PALITA.	है 'अश्न' नाम वाला, क्यों कि वह पलित के क्षेत्र से आये ऋतु को खाता है ।
पलितस्य	of the white coloured pure form of functioning BRAHMA Named 'PALITA'. of that one who is forced to run by all the gods towards the King BALA to demand the field for YAJNA measuring three steps.	श्वेत रूप में शुद्ध ब्रह्म का । सभी देवों के द्वारा राजा बल के पास भोग्य गये वामन अवतार का जो राजा बल से यज्ञ के लिए तीन पग भूमि वैदि बनाने के लिए मांग सके ।	तृतीयः भ्राता घृतऽपृष्ठः	The third one Brother having the name 'GHRITA-PRSTHA' because it is the outer surface of the nucleus of an atom made of 'GHRITA' of the condensed RTA of the ASNA of this (GHRITA- PRSTHA) Here	तीसरा भाई घृतपृष्ठ नाम वाला, क्यों कि यह स्क अणु की नाभि का बाह्य पृष्ठ का क्षेत्र है जो अश्न के द्वारा खाये गये ऋतु के गहन बने घृत के द्वारा बना हुआ है ।
होतुः	of one, who is capable to be called on to serve the purpose.	बुलाने के योग्य का	अस्य अत्र अपश्यम् विश्वपतिम्	one who has seven sons	इस का (घृतपृष्ठ का) यहाँ मैंने देखा है । प्रजाओं के स्वामी को ।
तस्य भ्राता मध्यमः	of that one Brother the middle one	उसका भाई बीच वाला	सप्तऽपुत्रम्		सात पुत्रों वाले को ।

Word Meaning :-

The 'ASNA' is the middle brother and the 'GHṚTA-PRṢṬHA' is the third brother of this one white coloured, beautifully shaped, left hand rotating and running 'VĀMA-DEVA'. The 'PALITA-VĀMA-DEVA' is worthy to be called on for the 'YAJÑA' of the creation of the Universe. Here at the field of 'GHṚTA-PRṢṬHA', I- (the 'ṚṢI')- have seen the 'GHṚTA-PRṢṬHA', as well as the PALITA-VĀMA-DEVA having seven sons and becoming the master of all the creations of the universe.

Explanation :-

This whole of the process which is being explained here, is related to the system of growth of an atom and life in it from the ground state of the basic 'DARK-MATTER' of the 'SAD-BRAHMA'.

The god VĀMA-DEVA is the incarnation of the god 'VIṢṆU'. He is white coloured because he is made of the pure form of the functioning 'BRAHMA'. This functioning 'BRAHMA' is called the 'ASAD-BRAHMA' (असद् ब्रह्म). The 'BRAHMA' which exists only and has no function of any type, is called the 'SAD-BRAHMA' [सद् ब्रह्म]. The 'VĀMA-DEVA' is forced to run to the king 'BALA' to demand the field for 'YAJÑA' of the creation of the universe by the group of all the 'DEVAS'. Then VĀMA-DEVA appears before the king 'BALA' and demands the field measuring only the three steps taken by the 'VĀMA-DEVA' for the base of altar of 'YAJÑA'. Then it starts running up to the distance to three steps. Hence this VĀMA-DEVA is called by the name of 'PALITA-VĀMA-DEVA' due to these properties. Moreover he moves forward rotating in left hand direction. He is also beautifully shaped.

The middle brother of this 'PALITA-VĀMA-DEVA' is the 'ASNA'. He is called 'ASNA' because he eats the 'ṚTA', which is flowing towards him from the field of 'PALITA-VĀMA-DEVA'. By eating more

and more and getting it in to his stomach, he makes it more & more condense. After being condensed, this energetic 'RTA' is called the 'GHRTA'.

The third brother of this 'PALITA-VĀMA-DEVA' is the 'GHRTA-PRṢṬHA'. The field of the third brother is the outer-surface called the 'PRṢṬHA' of the nucleus of an atom. It is made of the fluid of the 'GHRTA' of the above told 'ASNA'. This 'GHRTA' is flowing from the field of 'ASNA' in to the interior part of the GHRTA-PRṢṬHA. Hence this third brother is called 'GHRTA-PRṢṬHA' because this is the outer surface of the nucleus made of energetic 'GHRTA' flown from the field of 'ASNA'.

'PALITA', 'ASNA' and GHRTA-PRṢṬHA are those three fields which are measured by the 'PALITA-VĀMA-DEVA' by his respective three steps taken, after getting permission from the king 'BALA' to do so to acquire the field for the base of the altar of YAJNA of creation of the Universe.

When the field of 'GHRTA-PRṢṬHA' is acquired, then here at this spot, the 'GHRTA-PRṢṬHA' becomes the master of all the creations of this physical world, because the neutron particle which is called the 'NA' (न) in vedic Science is formed physically in this part which consists of all those formations of the structures which are formed from the very begining in the PALITA-VĀMA-DEVA to the last one GHRTA-PRṢṬHA. The 'NA'-DEVA is the final state of the formations in the nucleus by the process of assembling the different structures in one unit of the new created structure step by step. After the formation of the 'NA', the process of assembling is terminated and the process of disintegration starts creating the protons and electrons in the atom. [सम्भूतिञ्च विनाशञ्च यस्तद् वेदोभयम् सह।]

'NA' is the synthetic monad made by the format of the multidimensional hyper structure.

Contd....5

The protons remain inside the nucleus of an atom and the electrons come out of the nucleus and start revolving around that nucleus.

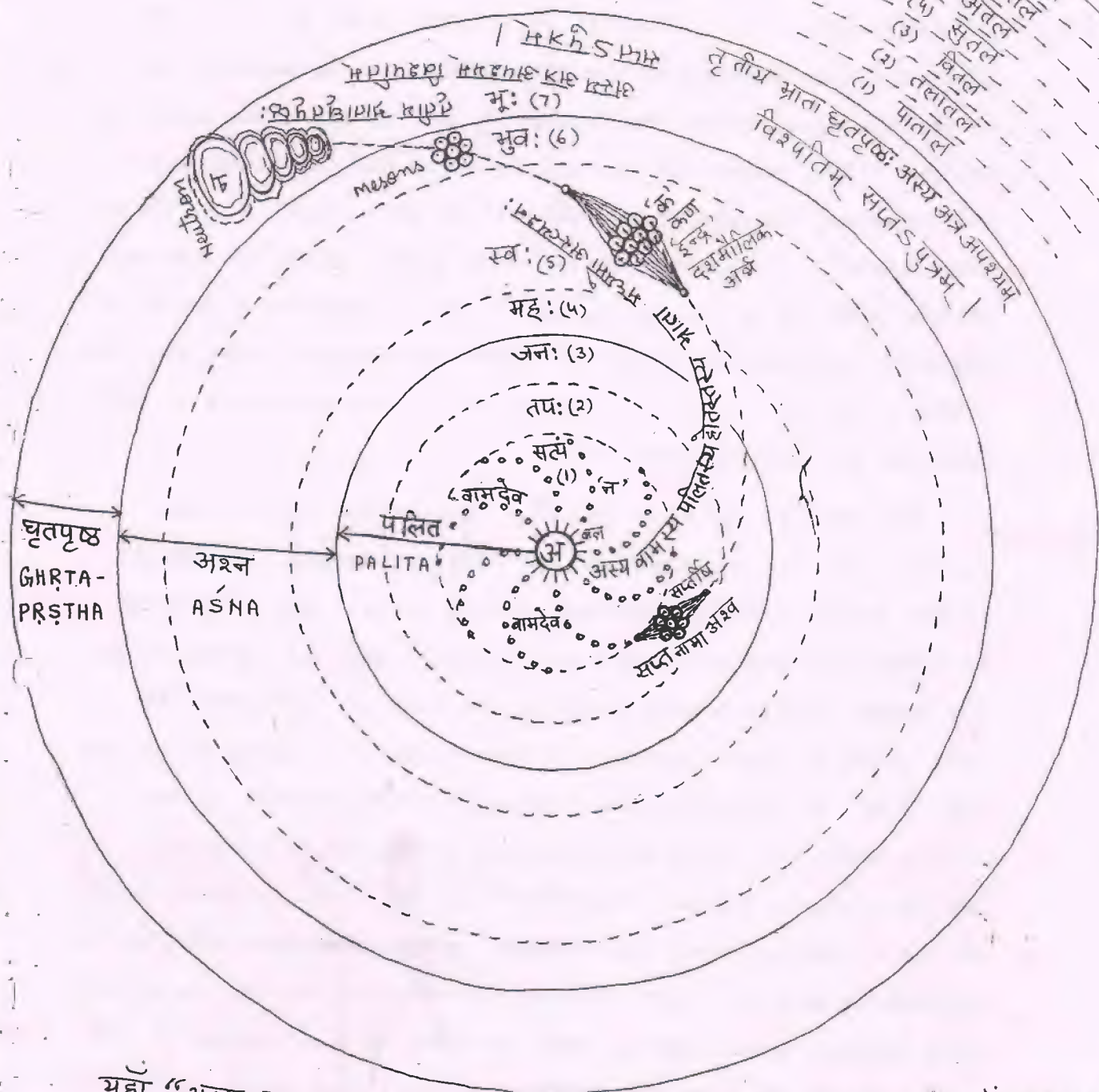
Now the properties of an atom are based on the mass of the nucleus of that atom, and the mass depends upon the number of neutrons and protons inside the nucleus of that atom. This mass of the neutrons and protons changes due to the number of other constituents which assemble to form a neutron. More over the properties of the whole of the nucleus of an atom also change due to the change of numbers of constituents of the neutrons in that atom. Thus Neutron becomes the main factor to make the different kinds of atoms of different elements. All the physical objects in this universe are made of the physical matter and the physical matter is made of these different kinds of atoms. Hence the Neutron, which exists in the field of GHRTA-PRSTHA of the nucleus of an atom, becomes the master of all the creations in the universe, because all the elements of the matter are made of the different kinds of similar atoms.

Now when the electrons are thrown out side the nucleus by the neutrons with some particular force, then those electrons go away some distance from the nucleus and start revolving around the nucleus. Now the distance from the nucleus of the path of revolving of the electron makes the particular orbits of the electrons. Such principal orbits are made seven in number which are called the seven 'PĀTĀLAS' in Vedic Science. Now the names of these Seven 'PĀTĀLAS' are as (1) MAHĀ-TALA, (2) RASĀ-TALA, (3) ATALA, (4) SUTALA, (5) VITALA, (6) TALĀTALA, (7) PĀTĀLA. These seven 'PĀTĀLAS' are created by the field of GHRTA-PRSTHA. Hence here these seven 'PĀTĀLAS' are the seven sons of this GHRTA-PRSTHA. That is why the ṚṢI says

(1) अस्य वामस्य पलितस्य होतुः तस्य माता मध्यमः अस्ति अश्नः ।

तृतीयं माता द्यूतपृष्ठः अस्य अत्र अपश्यम् विशपतिम् सप्तऽपुत्रम् ॥

एक अणु (Atom) की नाभिक (Nucleus) की रचना के पदों में संवर्धन की प्रक्रिया के भागों का क्रमवार विभाजन दर्शाने वाला चित्र।



यहाँ "अस्य अत्र अपश्यम् विश्वपतिम् सप्तऽपुत्रम्" का अर्थ इस द्यूतपृष्ठ के यहाँ सातपुत्र सात पाताल लोक भी होते हैं। क्योंकि सभी प्रजाओं का स्वामी नाभि का द्यूतपृष्ठ यहाँ से आगे सात पाताल लोकों को जन्म देता है। वे ही इससे आगे पुत्र बनते हैं। यह अर्थ भी सही बैठता है।

That he has seen here the GHṚTA-PRṢṬHA having seven sons.

Moreover in the whole field of the nucleus including the field of all the three brothers PALITA, ASNA and GHṚTA-PRṢṬHA, the seven 'LOKAS' of different 'DEVAS' are made. The names of these 'LOKAS' are (1) SATYA-LOKA, (2) TAPAH-LOKA, (3) JANAH-LOKA, (4) MAHAH-LOKA, (5) SVAH-LOKA, (6) BHUVAH-LOKA, (7) BHÜH-LOKA. These are also created by the VĀMA-DEVA, when he measures the field by three steps. Hence the VĀMA-DEVA, who is the incarnation of the god VIṢṆU, being the Central force of all the creations of the universe, becomes the master of all the creations in all the seven 'LOKAS'. Moreover these seven 'LOKAS' which are created by PALITA- VĀMA- DEVA become his seven sons. Hence here the PALITA- VĀMA-DEVA becomes the father of these seven Sons. Here the VĀMA-DEVA is seen by the ṚṢI the master of all the creations of the universe and having seven sons.

Now what is the King-'BALA', King is the ruler which controls all the creations of his field of domain. The 'BALA' is the force, which is created at some point. Now this force is created by the point of high intensity when it is formed in the energy filled in the space in the form of 'DARK-MATTER'. This point of high intensity of the energy in a space is called the 'PARA' in Vedic Science. When the 'DARK-MATTER' filled in the infinite space is fully calm having no function of any kind, it is called 'SAD-BRAHMA' in the Vedic Science. First of all a will to create the universe emerges automatically in the SAD-BRAHMA and it starts inhaling its own content by the process of breathing at one point. Now the inhaled dark matter at one point creates the form of high intensity at that point making it self condense. This condense form of the energy of

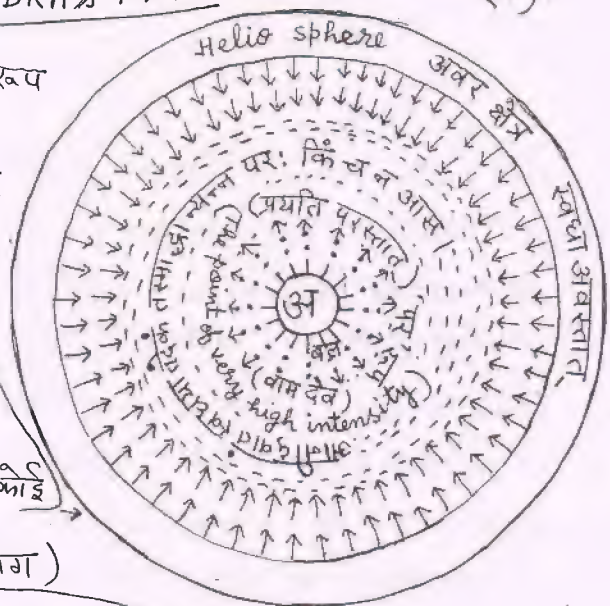
की रचना

यस्मात्परं नापरमस्ति किञ्चिद्व्यसमान्नापीयौ

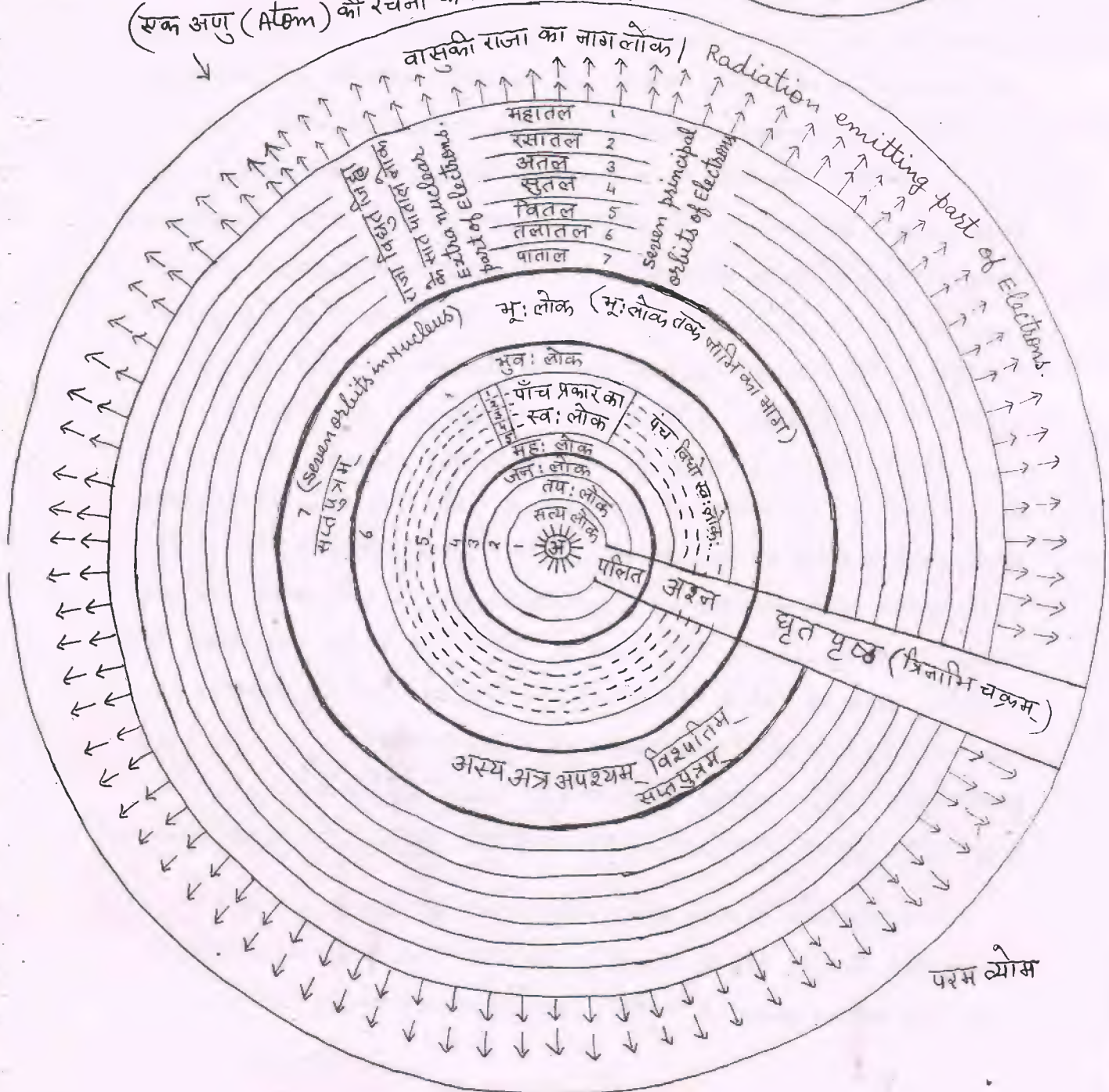
न ज्ञायो ऽस्ति काश्चित् ।

(श्वेताश्वतरोपनिषद् - 3-9)

अर्थ है - जिस रुद्र के स्वरूप से 'पर' रूप में और कोई दूसरा रूप समानता करने वाला नहीं है और जिस से अधिक सूक्ष्म भी कोई नहीं है तथा जिससे बड़ा भी कोई नहीं है।



(एक अणु (Atom) की रचना के विभिन्न भाग)



परम व्योम

the dark-mater is called 'PARA' in Vedic Science. The form of 'PARA' is nothing more than that. This function of forming of the 'PARA' is explained by this MANTRA of the RG-VEDA (10, 129, 2).
 “आनीद् अवातं स्वधया तदस्कं तस्माद्द हान्यन न परः किं चनास।”
 This form of 'PARA' created in the calm dark matter (SAD-BRAHMA) is called king 'BALA'. (See its figure on page No-8.) But this type of 'PARA' starts palpitating at its own space immediately. It contracts at one time and becomes bigger at another time by puffing up itself inhaling its own content. By this process, it creates waves in the energy of the SAD- BRAHMA and new form of 'PARA' is created at every wave length of the wave. Now the form of 'PARA' created at every wave length of the wave is the incarnation of the god 'VISNU' in front of 'BALA' of the already created transmitter automatically to form the shape of a seven hypercircle which remains stretched at the central point called 'VISNU'. This seven hypercircle is called with the name of 'SAPTA' (सप्त नामा) in Vedic Science. It is also called the 'ASVA' (अश्वः) which literally means a horse. As a horse runs keeping his rider on his back in the same way, this seven hypercircle made of the energy of the 'SAD- BRAHMA' runs with fast speed in DYOU Keeping the basic mass particles on its back. Hence it is called by the name of 'ASVA' in Vedic Science. The another name of 'ASVA' is 'HARI'. This concept is cleared by the following Mantra of the RG-VEDA (1-164-47)-

कृष्णं नियानुं हरयः सुपुष्पा अपो वसाना दिवमुत्पतन्ति ।
 त आबवृत्रन्त्सदना हृतस्यादिदधृतेन पृथिवी व्युद्यत ॥ (ऋग्वेद-1-164-47)

This Mantra states that the horses having sound and beautiful wings, fly up ward in to 'DYOU' covering themselves with the dress made of 'APAH' i.e. fluid of basic matter.

This cover of fluid basic matter becomes the black-nest of this flying horse. When such horses come back from the store-house of the RTA i.e. DYOU (द्यौ) to the 'GHRTA-PRSTHA' of the nucleus, they irrigate the field of the earth 'GHRTA-PRSTHA' sufficiently by their contents of fluid matter called 'GHRTA'.

This form of 'PALITA-VĀMA-DEVA' which bears the grainy form of the mass of matter as its cover is also called the incarnation of the god 'KRṢṢNA'. He is called 'GIRI-DHARA' (गिरिधर) also due to this very reason of waves in the SAD-BRAHMA. Originally the god 'VIṢṢṢNU' lays at the centre of 'PARA' shape of the king BALA. So the 'PARA' form situated in the wave length of the wave in the 'SAD-BRAHMA' is called the incarnation of the god 'VIṢṢṢNU' by the name of PALITA-VĀMA-DEVA. Being situated in the running wave in the 'SAD-BRAHMA', it is called 'PALITA' having white colour. Being rotating in left hand direction and having beautiful shape, it is called VĀMA-DEVA. It appears in 'DYOU' in its own shape, that is why it is called 'DEVA'. So with these properties, it is called 'PALITA-VĀMA-DEVA'.

Now this 'PALITA-VĀMA-DEVA' is capable to give birth to new different kinds of shapes and structures by assembling its own many formations. It is said- "एकोऽहम् बहुस्याम" It means that the shape of incarnated 'VIṢṢṢNU' in the form of 'PALITA-VĀMA-DEVA' is one, but it presents itself in many such similar shapes. These many similar shapes assemble in one unit and give birth to many new structures of different shapes. Moreover as this 'PALITA-VĀMA-DEVA' goes more and more far away from its originator 'VIṢṢṢNU' of the centre of the 'BALA', it becomes more and more condense by absorbing more and more

Contd...!!....

'RTA' from the 'DYOU' (द्यौः). This condensed form of the 'RTA' changes in to the basic mass particle (मौलिक अणुः) which exists in the fluid state of matter. Then it is called 'APAH' (अपः). This 'APAH' makes a cover of the matter over the original 'PARA' shape of the 'PALITA-VĀMA-DEVA'. Before changing in to 'APAH', the individual seven shapes of 'PALITA-VĀMA-DEVA' assemble together. The name 'KṚṢṆA', which is indicated in this mantra, reveals this very fact also. The grainy form of matter is also called the 'GIRI' in Vedic Science. The seven assembled shapes of the 'PALITA-VĀMA-DEVA' form the shape of a seven hypercircle in the space of 'DYOU'.

Moreover when the seven hypercircle of the energy of 'SAD-BRAHMA' is formed in its original shape in the 'SATYA-LOKA' first of all, at that time in 'SATYA-LOKA', it is also called by the name of SAPTARṢI (सप्तर्षिः) due to its property of moving forward with high speed only in his pure form (रसजात् ऋषिः).

The concept of 'SAPTA-NĀMĀ-ĀŚVA' of the seven-hyper-circle of the 'BRAHMA' is clarified in the next Mantra of this 'SŪKTA', which will be explained later on at its turn.

(सप्त युज्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तजामा।) (ऋग्वेद-1-164-2)

The part of the locus of this 'SAPTA-NĀMĀ-ĀŚVA', where it covers itself by the mass of fluid matter of basic particles, is called 'ĀŚNA' and the part existing in 'BHŪH-LOKA', which is irrigated by the 'GHṚTA' so formed is called the GHṚTA-PRṢṬHA.

Now it should be cleared also, "What is 'DYOU'? What is 'RTA'? What is 'ASAD' and what is SAD-BRAHMA"? [See the figure on page No (3)]

The 'SAD-BRAHMA' (सद्- ब्रह्मा) has been already defined as that state of DARK-MATTER which exists only and has no function of any type. The functioning 'DARK-MATTER' is called 'ASAD' (असद्). The contents of functioning 'DARK-MATTER' which obeys some rules of its functioning is called 'RTA' (ऋता).

The Space filled with 'RTA' is called 'DYOU'. All the 'DEVAS' exist in 'DYOU', because first of all, the structures of all the formations are raised in DYU and then they get the cover of the Mass-particles of the physical Matter. Hence the real place of all the 'DEVAS' which represent any type of the formation in the universe is located in the 'DYOU'. The first formation of the structures in the space is due to energy to energy bonding process. These structures of energy in the space are called the 'DEVAS' or the gods.

Now because the initial formation of any structure is made in the 'DYOU', therefore the physical formation of any structure can be controlled by the process which is capable to control the formation of the structure in 'DARK-MATTER' in 'DYOU'. The 'PALITA-VĀMA-DEVA' is capable to control all the formations in the 'DARK-MATTER' of the 'DYOU' because it is the first and foremost formation after the 'KING-BALA' in the 'DYOU'. As this 'VĀMA-DEVA' moves more and more far away from its origin, it makes many new formation in the 'DYOU' as well as in the physical matter. By all these formations this whole of the universe is formed. Hence to get the required formation in the physical matter, it is properly asked to call the 'PALITA-VĀMA-DEVA' in the 'YAJÑA' of the creation of the universe. It means that by developing the technique to control the system of formations of many structures in the 'DYOU' with the help of the force of the PALITA-VĀMA-DEVA' We can get any required result

in the physical world. This technique was developed by the RSI- VASISTHA by the name of KAMA-DHENU. 'KAMA-DHENU' was a device, which was capable to give the result according to the will of its controller. By this device the 'VASISTHA-RSI' became capable to provide good and sufficient food for the big army of the King 'VISVA MITRA' with in a short period of time. Moreover when the battle between the King 'VISVA MITRA', and the VASISTHA RSI started, then the RSI-VASISTHA defeated the forceful King VISVAMITRA and his big army by the same device of 'KAMA-DHENU'. This KAMA-DHENU device can be used at present time also to save the world from the nuclear terror. This is the ultimate aim of this knowledge of the system of nuclear growth and life grown up from the 'SAD-BRAHMA' in the physical world. With the device of 'KAMA-DHENU', the harmony, peace and calm in the human society can be brought in the whole world. At last, the spirit of a man becomes free from death and life in heaven and dissolves in the 'SAD-BRAHMA' by this knowledge.

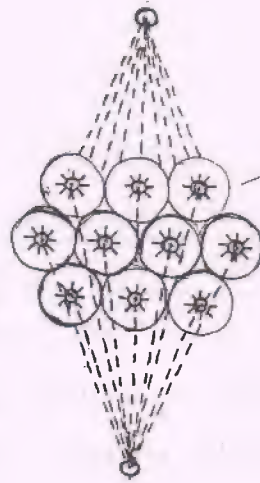
The 'SAPTA-NAMA-ASVA' which is nothing but the seven hypercircle made in the energy form of the 'SAD-BRAHMA' is made in the 'SATYA-LOKA' first of all and is called the 'SAPTARSI', because it moves forward only with its pure form without having any rider on its back. When it gets rider on its back of any type of cover over it, then it becomes the 'ASVA' i.e. the horse, which is also called the 'HARI'.

The cover of the mass material is made in the 'SVAH-LOKA' when this 'SAPTA-NAMA-ASVA' of the seven hypercircle of the 'RTA' makes the structure of the 'PURUSA'. The structure of the 'PURUSA' is defined by the 'MANTRA' as

सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्र पात् ।

स भूमिम् विश्वतो वृत्त्वा ऽत्यतिष्ठद्दशगुलम् ॥ Contd. on page (15)

structure of the
PURUṢA
which is called
the 'SPIRIT' of the
basic mass particles.



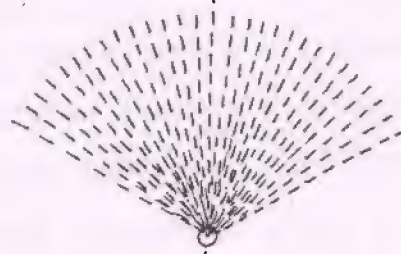
Ten basic mass particles.
(दश मौलिक अणुः)

स भूमिम् विश्वतो वृत्वा
अत्यतिष्ठद्वशांगुलम् ॥

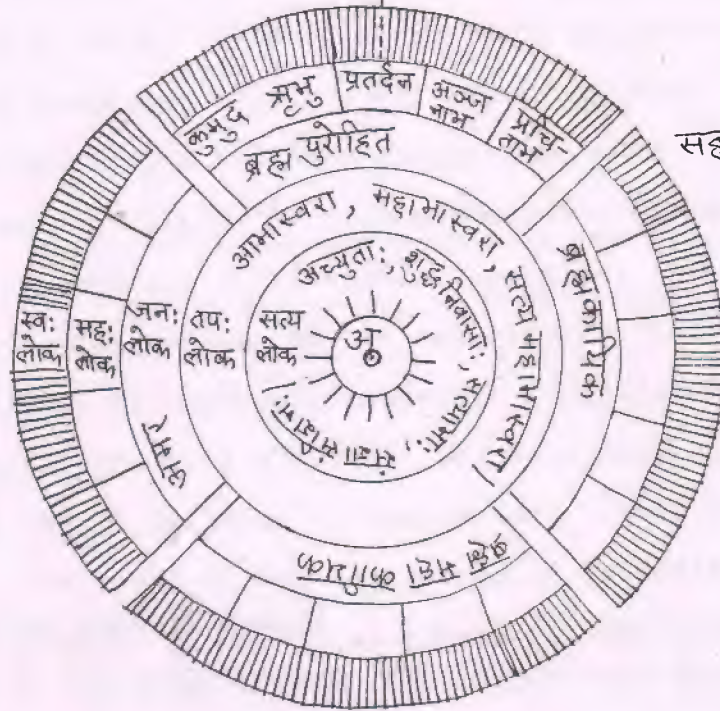
योऽसावसौ पुरुषः
सोऽहमस्मि ।

[यजुर्वेद - 40-16]

[ईशोपनिषद् - 16]



सहस्र पात् ।



सहस्र शीर्षो पुरुषः
सहस्राक्षः

This 'MANTRA' states that in the structure of the 'PURUṢA', the 'SAPTA-NĀMĀ-ĀŚVA' moves forward on one thousand axes having one head of energy on every axis. So the 'PURUṢA' has one thousand heads of vactore of energy of 'SAPTA-NĀMĀ-ĀŚVAS' running on one thousand dimension of space according to the rules of one thousand dimensional geomatry. After running upto a particular distant and covering a definite distance of 34 bonds of 'DEVAS' it's one head is divided into one thousand branches. Again the 'SAPTA-NĀMĀ-ĀŚVA' runs on every one branch upto some distant covering the same definite distance of 34 bonds of 'DEVAS' and then again is divided into ten fingre-type branches of every previously made branch. When this 'SAPTA-NĀMĀ-ĀŚVA' again moves forward upto some distant covering the same definite distance of 34 bonds of 'DEVAS' then it stops extremely at its place. Thus it covers the whole of the space around the centre of the Nucleus by becoming more and more condense by the 'RTA' of its own contents and changes into ten basic Mass particles of the physical matter of the earth. These ten basic mass particles are synthesised by the assimilation of two seven-hypercirclces composed by two 'SAPTA-NĀMĀ-ĀŚVAS'. This whole concept is clerified by the figure of the structure of the 'PURUṢA'. (See the figure of the PURUṢA, On page (14). The concept of changing of the energy of the 'RTA' of the 'ĀŚVA' in to mass-particles of the earth is clerified by the RG-VEDA (1-163-1) stating as, "यदक्रन्दः प्रथमं जायमान उद्यन् समुद्रादुत वा पुरीषात् । इयेनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महिजातं ते अर्वन् ॥" This states, "O ĀŚVA ! The shape of your state of formation in which you take birth in the form of mass of matter of earth particle is worthy to pray." (उपस्तुत्यं महिजातं ते अर्वन् ।) महि = Earth महिजात = which took birth in the form of mass particle of the earth again further after his first birth in ARNAVA-SAMUDRA.

Thus it is the 'PURUṢA' which controls the all types of functions of the mass-particles in the structure of an atom. This function of controlling the mass particles is done according to the 'SAMKALPAS' (संकल्प) which arise in the 'ĪSĀNĪ' (ईशानी) currents of the 'RUDRA'. The axes of 'PURUṢA' and the heads of ASVA's which run on these axes are made of these currents of RTA, which are called the ĪSĀNĪ of the ĪSĀNA i.e. of the RUDRA. Now what is RUDRA? There is a root word 'RUDHRA' (√ रुध् रीधने हि द्वे वा) for the meaning of creating resistance or for the meaning of creating holes in some structure. The word 'RUDHRA' is converted in to 'RUDRA'. When the 'SAD-BRAHMA' inhales its own contents by the process of breathing at some point, then the god, who keeps the inhaled contents of the 'SAD-BRAHMA' resisted at that point by the cover of the force of surface tension, is called the god 'RUDRA'. Moreover, when the flow of the inhaled contents of the 'SAD-BRAHMA' goes on continuously in to the interior part of round block of 'RTA' of the god 'RUDRA', then it reaches upto a maximum limit which the round block of the god 'RUDRA' can resist the contents of the 'SAD-BRAHMA' inside it. After that limit it opens three holes, through which it starts the process of overflowing of the contents of the 'SAD-BRAHMA' which enters into it after that time when it acquires the maximum limit of resistance. So the word 'RUDRA' is used for this god due to the reason of having the power of resistance, as well as making the hole in its structure. The currents of the contents of the 'SAD-BRAHMA', which flow through these holes are called the ĪSĀNĪ (ईशानी) The content of the 'ĪSĀNĪ' is called the 'RTA'. (ऋत)

In 'SVETASVATAROPANISAD' (श्वेताश्वतरोपनिषद्) (3-1) and (3-2) it is explained as :-

य रूको जालवानीशत ईशनीभिः सर्वाँल्लोकानीशत ईशनीभिः ।
 य रूवेक उद्भवे सम्भवे च य रूतद्भिदुरमृतास्ते भवन्ति ॥ (श्वेत० उप० ३-१)
 रूको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः ।
 प्रत्यङ् जनाँतिष्ठति सञ्चुकोचान्त काले संसृज्य विश्वा भुवनानि गोपाः ॥
 (श्वेत० उप० ३-२)

This states - He is the only RUDRA, who has his own net of currents of RTA named 'ĪSĀNĪS'. He controls all the 'LOKAS' of all the 'DEVAS' by this woven net of currents of RTA i.e. by the 'ĪSĀNĪS'. He is the only one RUDRA, who functions at the time of creation and as well as at the time of existence of this universe. The Scholars, who know this RUDRA, they become immortal by that knowledge.

He is the only one RUDRA and no other one who controls all these creations of the universe by his currents 'ĪSĀNĪS' in all the 'LOKAS'. He permutes all the points of high intensities of the RTA at the end of their formations properly at their individual places. He also permutes all the 'BHUVANAS' and their inhabitant 'DEVAS' at their proper places after creating them. Thus every individual structure of every object is put in to existence by the RUDRA. 'PURUṢA' is also one of the structures erected in the 'SVAH-LOKA' by the 'ĪSĀNĪS' of the 'RUDRA'. In 'ŚVETĀŚVĀTAROPANISAD' (श्वेताश्वतरोपनिषद्) (3-15), it is stated-

पुरुष रूवेदं सर्वम् यद्भूतं यच्च भव्यम् ।
 उतामृतत्वस्यैशानो यदन्नेनातिरोहति ॥ (श्वेत० उप० ३-१५)

This states- The 'PURUṢA' is in the converted state of its formation in all the shapes, which are existing in the form of objects at the present time and which will exist in the form of objects in future time. He is the ĪSĀNA made of immortal element of SAD-BRAHMA who feeds the objects to grow by current of RTA of ĪSĀNĪ as the food. The ten basic mass particles which are made at the tips of ten fingers of the structure of the 'PURUṢA' become the food of the object to grow in the form of mass material.

This very 'PURUṢA' is also called the spirit of the creature. In 'YAJURVEDA' is said:-

यो ऽ सावसौ पुरुषः सो ऽ हमस्मि । (40-16)
(इशोपनिषद् - 16)

This states-

whatever is this 'PURUṢA', the same is myself in the form of a spirit. Thus as the body of a man or animal is controlled by his spirit and is properly directed to function properly in the required direction, in the same way every basic mass-particle is controlled and directed to function in the required direction by the 'PURUṢA' in an atom in the SVAH-LOKA of the nucleus of that atom. This process will be explained later on. [see the figure of 'PURUṢA' on page (14)]

Now so many 'SAMKALPAS' arise in the current of RTA of ĪSĀNĪ by the force of 'SAMKALPAS' of the KĀMA-DEVA. According to this force of 'SAMKALPAS' of the KĀMA-DEVA, the grain of an atom in the form of the mass-material can be forced to act according to that 'SAMKALPA' of KĀMA. So as cow is milked to give us milk for proper nutrition, in the same way the grain of an atom can be forced to give us required proper nutrition by the force of 'SAMKALPAS' of the KĀMA-DEVA. This is the device, which is called the 'KĀMA-DHENU' or the cow to be

milked by the force of the SAMKALPA's of the KĀMA-DEVA. The force of the 'SAMKALPAS' of the 'KĀMA-DEVA' is the mental force which emerges from the mind in the shape of radio-waves. The curser of a Computer can be moved by this force and by that force of the Computer, the further technique can be developed for the device of KĀMA-DHENU.

The centre of the nucleus is called the god 'VIṢṢU'. The nucleus is made of seven covers of seven DEVA-LOKA's. Each DEVA-LOKA makes a cover of its formation on the god VIṢṢU. That is why, the god VIṢṢU is called the god of covers. The first 'LOKA' is the SATYA-LOKA and its centre is called the god VIṢṢU, who is permanently constant at his place. That is why he is called 'ACYUTAH' (अच्युतः) 'ACYUTAH' means who cannot be moved from his place of existance. If the centre of a systematically formed structure is not fixed permanently, then that structure can not keep its existance for a long time. Hence it is must for the structure of a long life to keep its centre permanently fixed in its hard core. Nucleus is this type of structure.

Here is the table given of every 'LOKA' with their respective DEVA's.

Sr. No.	Place inside the structure of an atom	The name of LOKA.	The group of 'DEVAS' situated in the respective LOKA with the name of 'DEVAS'.
1.	The central place of the nucleus of an atom	SATYA-LOKA	1) ACYUTAH, 2) SUDDHA-NIVĀSĀH 3) SATYĀBHĀH, 4) SANJĀNĀ- SANJĀNĪNAH.
2.	The first cover on the SATYA-LOKA	TAPAH-LOKA	1) ĀBHĀSVARĀ, 2) MAHĀBHĀSVARĀ, 3) SATYA-MAHĀBHĀSVARĀ.
3.	The second cover on the TAPAH-LOKA	JANAH-LOKA	1) BRAHMA-PUROHITA, 2) BRAHMA-KĀYIKA, 3) BRAHMA-MAHĀKĀYIKA, 4) AMARA.
4.	The Third cover on the JANAH-LOKA	MAHAH-LOKA	1) KUMUDA, 2) RBHU, 3) PRATARDANA, 4) AÑJANĀBHĀ, 5) PRACITĀBHĀ.
5.	The fourth cover on the MAHAH-LOKA	SVAH-LOKA or MAHENDRA-LOKA	1) ĪSĀNA 2) ĪSĀNA-PĀDA, 3) ĪSĀNĪ, 4) 'KA' particle or the god INDRA. 5) PANCA-PRĀṆORMI, 6) The Pair of the god AŚVINOH. 7) ŚAT-VṚNDĀRAKĀH or the six quarks- (1-TRIDASĀH=Charm 2) AGNIŚVĀTĀH = strange 3) YĀMYĀH = up 4) TUṢITĀH = Down 5) PARINIRMITA VAŚĀ VARTINAH =Bottom. 6) APARINIRMITA-VAŚĀVARTINAH = Top) The second name is in the modern Science.
6.	The Fifth cover on the SVAH-LOKA	BHUVAH-LOKA	1) The group of DEVA's situated in the sky or the spacious matter. 2) TRI VARTMA = the three mesons - m^0, m^{+1}, m^{-1} . [त्रिगुणसिखवर्मा]
7.	The Sixth cover on the BHUVAH-LOKA.	BHÜH-LOKA	'न' 'NA' = Neutron, 2) ÇIKA = Proton = 'चिक' 'इत' 3) IT = Electron. These are the three mass particles out of which two i.e. proton and Electron move together.

Serial No.	Place inside the structure of an atom	The name of the LOKA	The group of 'DEVAS' situated in the respective LOKA with the names of 'DEVAS'.
8.	The seven covers of the seven PĀTĀLA-LOKA's which are the seven sons of the GHṚTA-PRṢṬHA	1) PĀTĀLA 2) TALĀTALA 3) VITALA 4) SUTALA 5) ATALA 6) RASĀTALA 7) MAHĀTALA	ASURA, GANDHARVA, KINNARA, KIMPURUṢA, YAKṢA, RAKṢASA, BHŪTA, PRETA, PIŚĀCA, ĀPASMĀRAKA, APSARĀH, BRAHMA-RAKṢASA, KUSMANDA, VINĀYAKĀH, IT=Electrons. The King of all these i.e. VIDYUTA - JIHVA and Orbital of the electrons.

The conversion of Dark Matter into Physical Matter is also indicated by the following Mantra of the RG. VEDA (1-164-4) कौ॑ दे॒दर्श॑ प्रथ॒मं जा॑य॒मान॑म॒स्थ॒न्वन्तं॑ यद॒न॒स्था वि॑मर्ति । This Mantra states, " who has seen first of all the creation of the mass containing physical matter in solid state form of bones from the dark matter which has no mass of any grain of physical matter. There is no particle of any type in the dark matter which may have any mass of matter in the form of some grain. Hence the dark matter has no type of bone. Who is that scholar, who has seen first of all this boneless darkmatter to be converting into the physical matter having bones in solid state"? How does this boneless 'dark - matter' acquires the state of physical matter having bones? who has seen this process? He must tell it.

The first structure in the Centre of a big assimilated structure in the dark matter is the god 'VIṢṆU' and the first structure of the mass-particle in a big assimilated structure of an atom is the 'KA' particle which is called the god

'INDRA' by another name. In the further creation of different types of molecules and other mass particles or blocks, the god 'VISNU' and the god 'INDRA' make their best efforts to be more powerful than each other. The 'VISNU' uses his force through the basic dark matter, while the god 'INDRA' uses his force through the ten basic mass particles (दश मौलिक अर्थाः) in moulding the physical shape of the atom in to its required form. Thus 'VISNU' and god 'INDRA' have neck to neck competition in the creation of the physical matter of the universe and in the process of moulding it in to the required shape. This concept is clarified by the RG-VEDA (6-69-8) stating as, " इन्द्रश्च विष्णो यदपस्पृधेयाम् । But in this competition, the VISNU is always more powerful, because he is central power of the structure in the DARK-MATTER.

The systematic growth of the physical matter step by step from the structures of the dark-matter is told in the 'TETTRI-YOPANISAD' (तैत्तिरीयोपनिषद्) (2-1-1) by the statement - " तस्माद् वा सतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अदभ्यः पृथिवी । " This states- By this or that structure of the 'spirit' i.e. by the structure of the 'PURUSA' already explained in DYOU, the physical state of the matter of the sky in the form of ten basic mass particles (दश मौलिक अर्थाः) was born. After that the fluid state of physical matter flowing here and there just like the wind, was born. When the flowing mass particles of this fluid collided with each other, they got some type of charge either positive or negative. These were changed into ions. Thus an ionic form of physical matter was born. This ionic form of matter is strongly reactive

with other particles. So it creates the process of burning. Hence it is called the 'AGNI' i.e. the fire. Thus AGNI was created from the fluid matter. Now from these ionic particles of the matter, the bonding process started among them and the bigger neutral mass particles were formed. Thus the new state of fluid matter having bigger particles in neutral state was born. This state of liquid neutral matter was called 'APAH' (अपः) or the Water type liquid matter. This liquid matter has the weak bonding force among its particles. That is why its matter is in liquid state of matter. When the bonding force among the particles of this liquid matter became some what stronger, then this liquid matter changed into solid state of matter. Thus the solid state of matter was created from the liquid state of matter. Thus the earth particles in the solid state of matter were created from the water type liquid particles of the fluid matter. Thus all the five states of physical matter i.e. Sky, Wind, FIRE, WATER, EARTH" are included in the last state i.e. EARTH.

The content of the DYOU i.e. the RTA is in itself in the fluid state. That is why this fluid state of dark matter as well as of the physical matter is called the 'UDAKA' (उदक) in the VEDIC SCIENCE. The last state of converting the RTA of the DYOU in to physical matter is the solid state of matter contained in the EARTH. This physical matter of the EARTH, after coming in to existance, immediately starts decaying and converting again into the RTA of the DYOU. The quantity of the dark matter as well as of the physical matter remains always equal which converts in to each other state of matter.

The quantity of RTA which changes in to the physical matter of the EARTH is the same, as the quantity of the physical matter of the EARTH which changes into the RTA again. The cycle of changing the dark matter into the physical matter and the physical matter into the dark matter goes on continuously. This concept is clarified in the RG_VEDA (1-164-51) by the statement of the following Mantra-

समाजम् स्तत् उदकम् उत् च स्ति अव च अहं ऽमिः ।
भूमिम् पर्जन्याः जिन्वन्ति दिवम् जिन्वन्ति अग्नेः ॥ (RG-1-164-51)

This Mantra states that the quantity of the fluid of the RTA as well as of the physical matter which goes up ward converting into DYOU and comes down ward converting into the physical matter of the 'EARTH' is always equal. When the 'RTA' comes downward changing into the physical matter of the earth, then it acquires so many new formation by the SAMKALPAS which are raised in the currents of the RTA of the 'PURUSA'. The raising of the 'SAMKALPAS' of the new creations are called the 'AHA' (अहः) in the VEDIC-SCIENCE, while dissolving the created structures in the 'RTA' again is called the 'RĀTRI' (रात्रिः). The god of creative force, which has the capacity of successive creations of different shapes one after another from the same contents of the darkmatter is called the 'PARJANYA' (पर्जन्यः), while the god of decaying force, which decays the mass of physical matter and converts it into 'RTA' again, is called the 'AGNI' (अग्निः). Now in the cycle of conversion of the RTA of the DYOU into physical matter of the EARTH and the Physical matter of the Earth into

the 'RTA' of the DYOU again, the 'PARJANYAS' feed the Earth and the 'AGNIS' feed the DYOU by their respective capacities.

Thus the cycle of the creation and decaying goes on continuously for ever. When any side of the function of either creation or of the decay becomes stronger than the other one, then either the new creation comes into existence in the universe or the existence of some already created unit comes to an end. That end is called the 'PRALAYA' (प्रलय) for that existing unit of creation.

As far as concern of growth of life, it is stated in the RG-VEDA (1-164-42) like this-

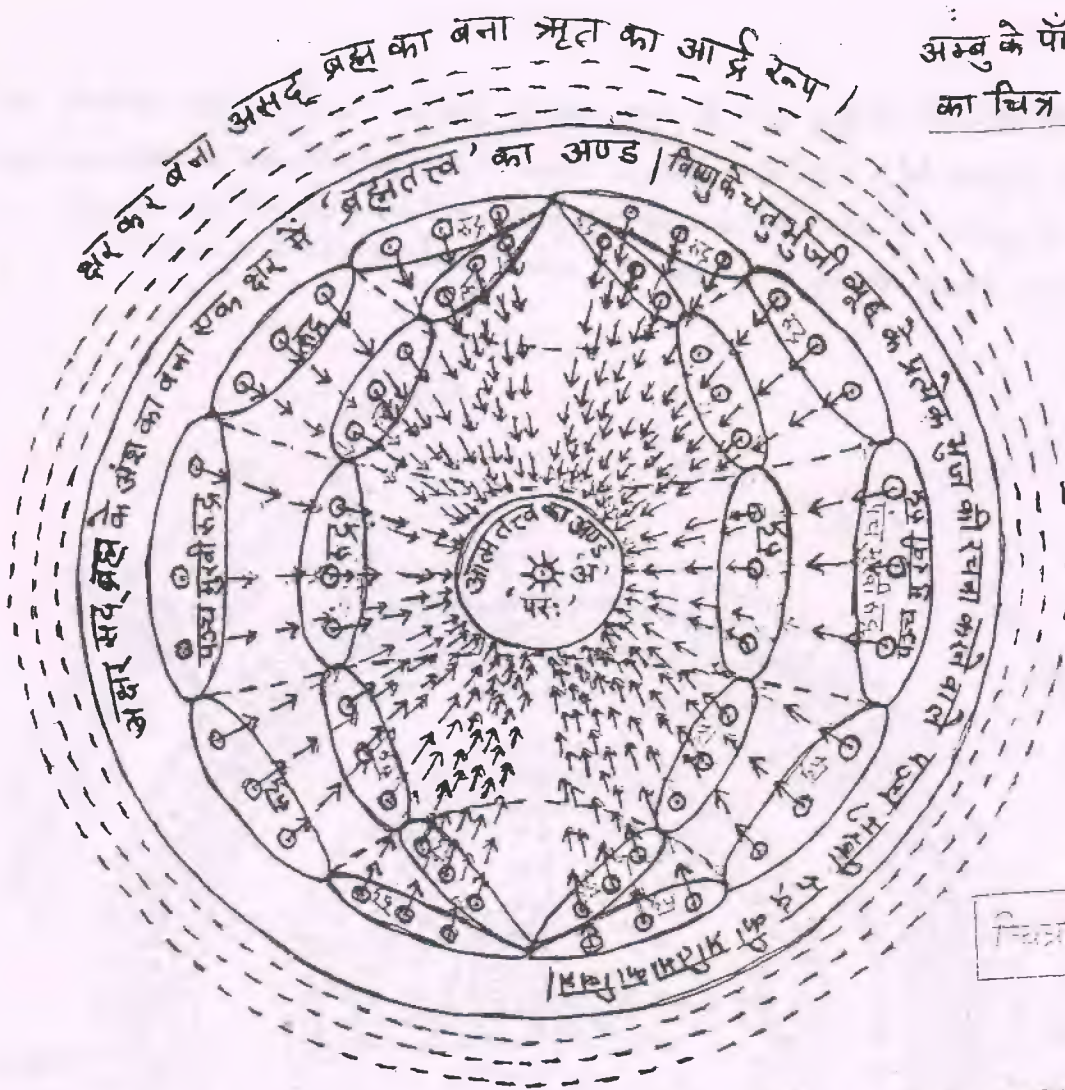
तस्याः समुद्रा अधिविह्वरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद् विश्वमुपजीवति ।

(RG. 1-164-42)

This Mantra states- the oceans filled with the accumulated blocks of 'RTA' of the 'RUDRA' of the mass particles flow in a particular way inside all over the space of the universe. Due to this flow of the 'RTA', all the four directions of the endless space of the universe become active with their own lives. After that, that nondecaying smallest part of the 'RTA' which is named as 'KSIRA' (क्षीर) as one unit, starts decaying again and flows in a particular way inside the space of the nucleus of an atom. Due to that flow, the body of the nucleus becomes active with its own life as a part of the life of the whole universe. (See page(26) carefully).

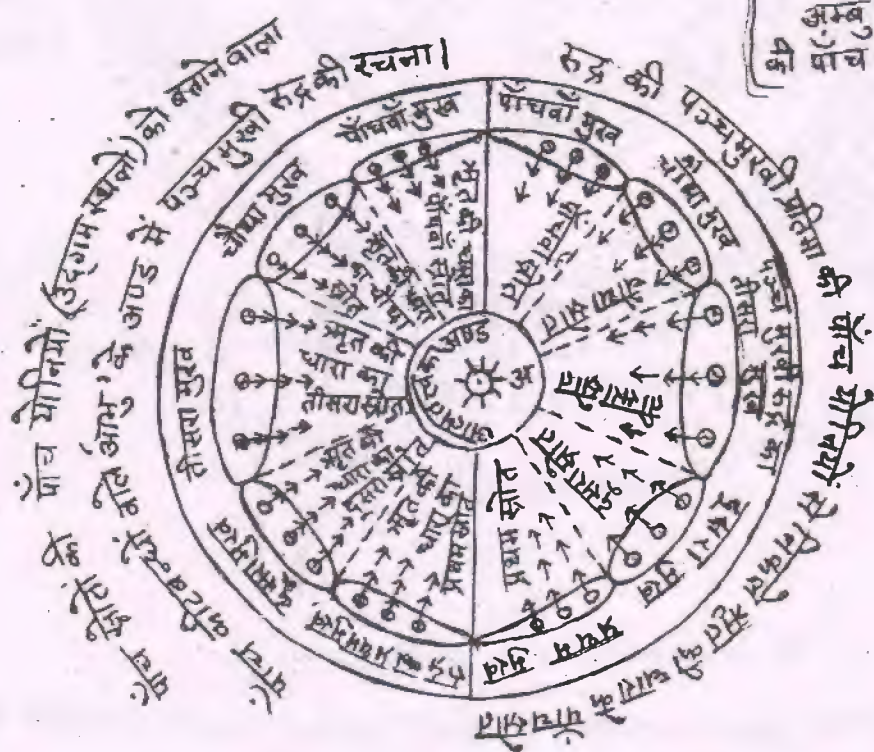
The interior part of the 'KSIRA' where the flow starts due to decay to give it its own life, is called the 'ABHU' (आभुः). In the centre of the decaying interior part of the 'KSIRA', the god 'VISNU' lays its seat, which is called

अम्बु के पाँच स्रोतों का चित्र

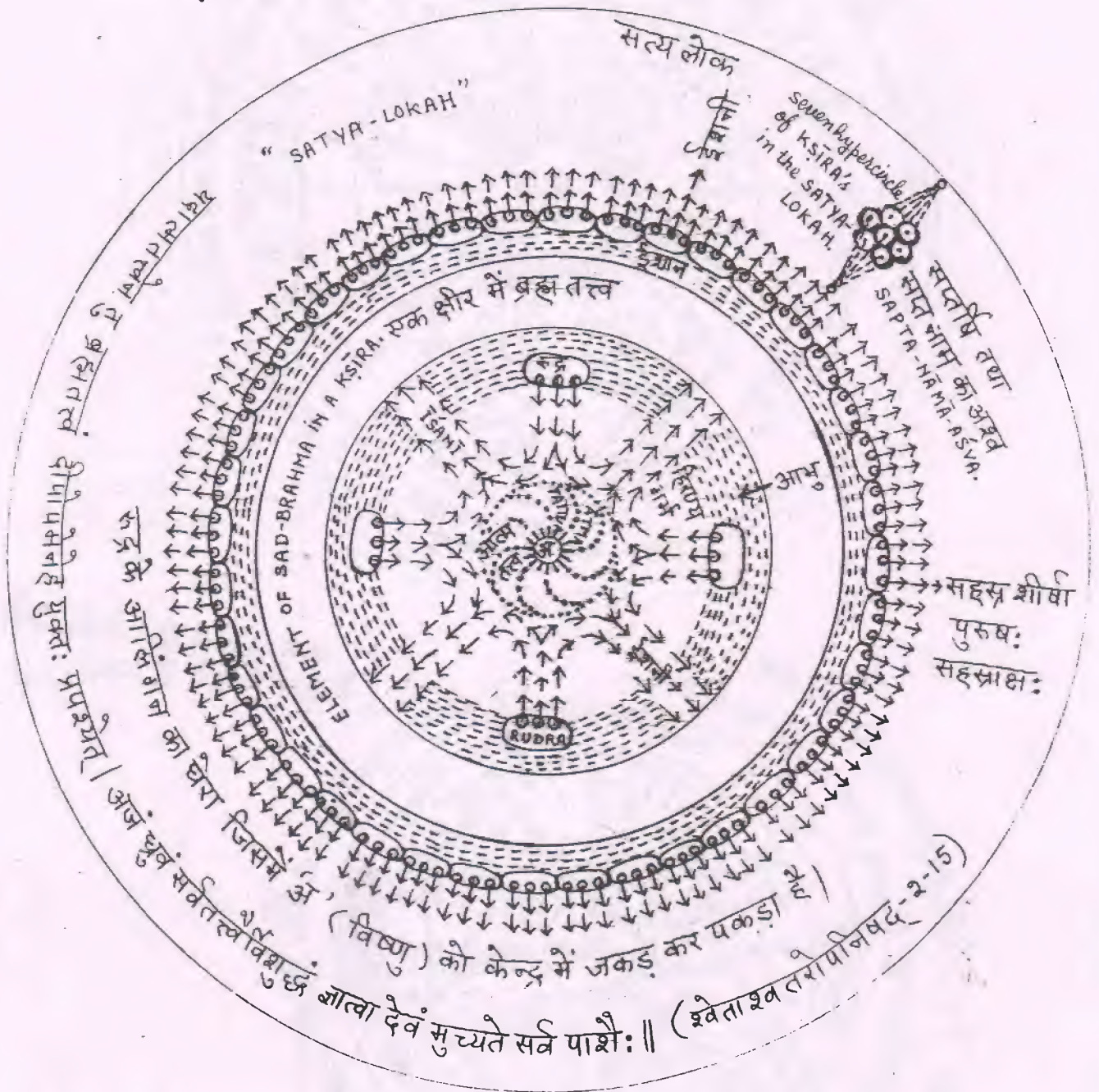


चित्र = 62

अम्बु के पाँच स्रोतों के निकलने की पाँच प्रीतियों के चित्र



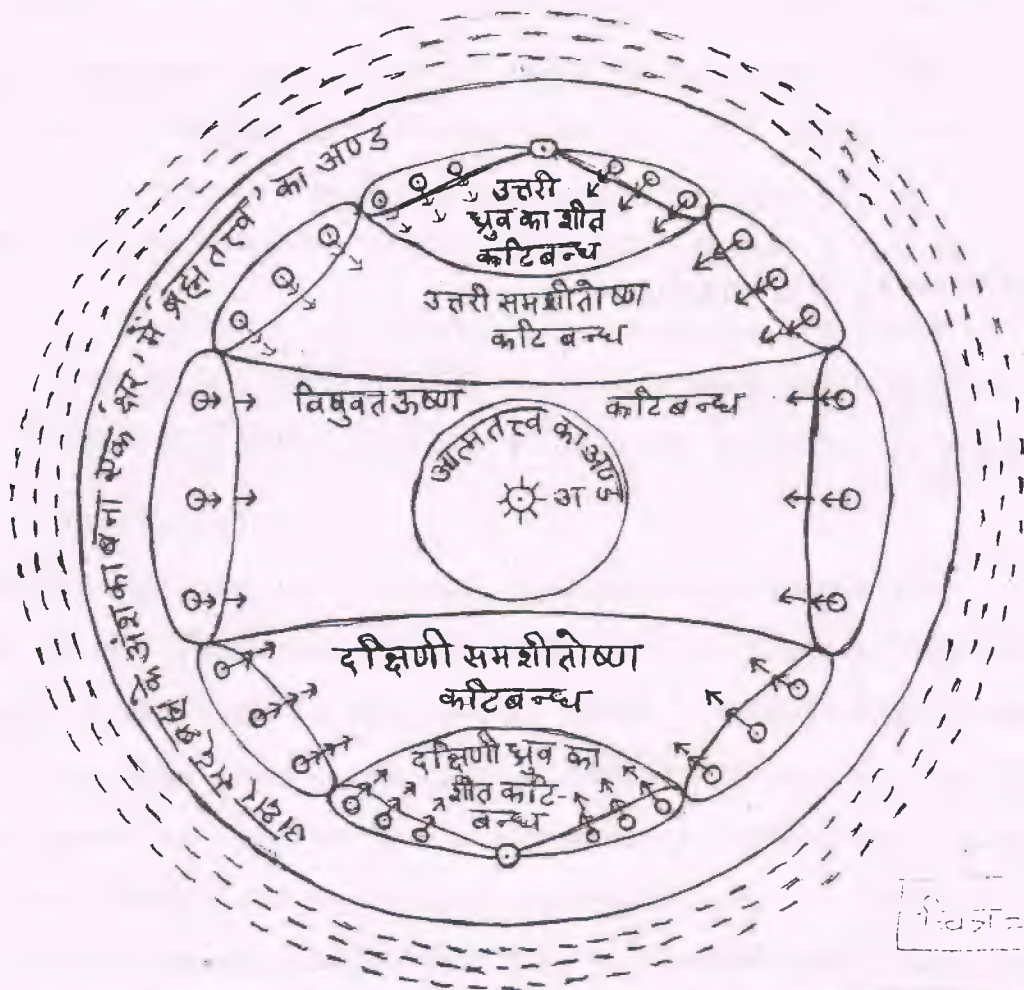
एक क्षीर के अक्षर रूप में पुनः क्षरण होने से उपजीवन का प्रारम्भ का चित्र)
 The Figure of a KṢĪRA, which came into existence in nondecaying form, but again it started decaying from outside as well as inside and created the secondary life of the unit parts of the universe.



['अ' in the centre is the god 'VIṢṆU'.]

The centre of this figure is called the god 'VIṢṆU' and is denoted by the symbolic letter 'अ' = [A].

'आमु' की संरचना में ऋत की धाराओं की ऊर्जा से बने वाले पाँच कटिबन्ध



चित्र-63



पाँच योनयः

'आमु' की संरचना में ऋत की धाराओं की ऊर्जा से बने वाले पाँच कटिबन्धों की वे पाँच योनियाँ जिन से ऋत की धाराएँ पाँच प्रकार की शक्ति धारण करके निकलती हैं।

ACYUTA (अच्युतः). The other name of the god 'VIṢṆU' is 'A' (अ). The seat of a god is called the 'BHUvana' (भुवन) of that god. This interior part of the 'KṢĪRA', being the seat of the god 'A', is called the ĀBHU. (आभु).

॥ अकारस्य भुवनम् इति आभुः । अकारस्य अर्थात् विष्णोः ॥ It is the 'BHUvana' of the god 'A'. 'A' is 'VIṢṆU'.

The 'ĀBHU' is described in the following Mantra.

तम आसीत् तमसा गूढम् अग्रे प्रकृतं सलिलं सर्वम् आ हृदम् ।
तुच्छं यै चान्धर्व अपिहितं यद् आसीत् तपसस् तन् महिना जायते कम् ॥

(RG=10-129-3)

This Mantra states that first of all the 'SAD-BRAHMA' existed without any function. So It was totally dark. In that 'SAD-BRAHMA', there was no sign of any day of rising of any type of 'SAMKALPA' in it. After that deep dark in that 'SAD-BRAHMA' there arose a sign of will to creat the universe . Hence there was a fluid of the 'KṢĪRAS' all around in that 'SAD-BRAHMA'. The formation and structure of a 'KṢĪRA' was the one unit of the 'RTA'. The centre of the flowing fluid inside the interior of the 'KṢĪRA' became the seat of 'A' i.e. the god 'VIṢṆU'. Now the extended form of 'A' is Ā (आ). When the 'VIṢṆU' starts palpitating and transmitts his waves in the 'DYOU' as his RETA (रैत) and starts to synthesis the covers of his creations around his own body, then it is called the extended form of the god 'VIṢṆU' i.e. " विष्णोः विराटरूपम् ". This extended form of the god 'VIṢṆU' is called Ā (आ) and its place of living inside the 'KṢĪRA' is called the ĀBHU (आभु). See the figure on page (26). The existance of 'A' comes in to reality in the centre because of the process of inhaling the

RTA inside the interior part of the 'KṢĪRA' and making it most condense at the centre upon that tiny 'ĀBHU'. The new structure of the 'TAPAHLOKA' comes in to existence having enormous quantity of heat energy. By that cover of heat energy, the tinny 'ĀBHA' is hided in its interior part. Again by the extension of that heat energy, the one unit of a creation in the 'DYOU' comes in to existence. This one unit is called the seat of BRAHMĀ (ब्रह्मा). Its another name in Vedic Science is 'ARṇU' (अर्णु). By these ARṇAVA's, the ocean of 'ARṆAVAS' (अर्णवसमुद्र) comes into existence.

This concept is clerified by another Mantra.

ॐ ऋतं च सत्यञ्चामीच्छात्तपसो ऽ द्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

(RG=10-190-1)

This Mantra states that first of all the 'RTA' came into existence from the 'SAD-BRAHMA', then the SATYA-LOKA was formed from that RTA. This SATYA-LOKA contains 'ĀBHU' in its interior core. Upon that SATYA-LOKA, the 'RTA' burnt violently and enormous heat energy was created by that. After that, this heat energy started to dissolve and the function of RĀTRI enclosed that unit of creation. This unit of creation is called 'ARṇU'. By such innumerable 'ARṆAVAS' the ocean of ARṆAVAS came in to existence.

The life of the 'SPIRIT' (आत्मा) comes into existence in the 'ĀBHU'. The non decaying part of the 'KṢĪRA' is called the 'BRAHMA-TATTVA' (ब्रह्म तत्त्व) and the decaying

Contd....29...

part, which gets the flow of a particular type in the systematic way after being decayed in the interior part of the 'KSĪRA', is called the - ĀTMA-TATTVA (आत्मतत्त्व). The life of the 'SPIRIT' comes into existence due to this flow of the 'ĀTMA-TATTVA'. This structure of the 'ĀBHU' is explained by comparing it with the form of a lamp (दीप) having the oil and the burning point in the centre by the following Mantra.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वं तत्त्वं विशुद्धं ज्ञात्वा देवं मुच्यते सर्वं पाशैः ॥

(SVETASVATAROPANISAD - 2,15)

(See the figure on page No. (26) of ĀBHU)

This Mantra states- One who looks into the SPIRIT i.e. ĀTMA comparing the relation of the 'ĀTMA-TATTVA' with the 'BRAHMA-TATTVA' through the structure of a lamp made of earth having oil and the burning point in its centre made of cotton, he only knows that SPIRIT, which is created by 'A', ('अजम्'), which is permanently fixed in the interior core of the 'KSĪRA' ('ध्रुवम्') and which is purest with all the elements. (सर्वं तत्त्वं विशुद्धम्) One who knows this 'SPIRIT' in this way, he becomes liberated from all types of bonds.

The structure of the flow of the 'RTA' inside the interior of the 'KSĪRA' is called the god 'HIRANYAGARBHA' (हिरण्यगर्भः). The resisted RTA in the round intensified dense block of the 'RUDRA' is the first one, who looks the creation of the god 'HIRANYA GARBHA'. This concept is described by the following Mantra-

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
 हिरण्यगर्भम् पश्यत जायमानम् स जो बुद्ध्या शमया संयुजक्तु ॥
 (श्वेत० उप० ४-१२)

This Mantra states- The round block of the 'RTA' in which huge quantity of the 'RTA' is resisted and becomes condensed, is called the god 'RUDRA'. That RUDRA which exists in the endless space of the 'DYOU' filled with 'RTA', is the creator of all other gods. This very 'RUDRA' keeps these gods in to existence continuously in the space of 'DYOU'. That is why, that 'RUDRA' is the ruler of the whole universe. All types of flow of the 'RTA' come into existence in that big 'RUDRA'. So he is also called the 'MAHARSI' (महर्षि). (हिरण्यगर्भम् पश्यत जायमानं). This very 'RUDRA' looked the creation of the god 'HIRNYA-GARBHA' inside its interior core. He, the god 'RUDRA' may enrich us by giving us mind to think over.

This means that the god 'RUDRA' is the cause of creation of the god 'HIRNYAGARBHA', of the good mind to think over and of all other gods.

The existence of the seven LOKAS which are explained previously and named as (a) BHUH, (2) BHUVAH, (3) SVAH, (4) MAHAH (5) JANAH, (6) TAPAH and (7) SATYAM, is situated in the structure of an atom. The seven 'PATALAS' and the 'NAGA-LOKA' connected to these seven 'LOKAS' are also found situated in that very system of the structure of an atom. This fact is stated by the 'MAHARSI VEDA VYASA' in the explanation of the SUTRA (3, 26) of the PATANJALA-YOGA-DARŚANA- "भुवज्ज्ञानं सूर्ये संयमाद् ।" ". He states in its explanation-

तत्प्रस्तारः सप्त लोकाः । तदेतत्सर्वं सुप्रतिष्ठितं संस्थानम्
अण्डमध्ये व्यूढम् । अण्डम् च प्रधानस्य अणुः अवयवः यथा आकाशे
खद्योत इति ।

This states - It is the explanation of the extension of the system of the seven 'LOKAS' -----This well established system of seven 'LOKAS' is extended in a round block just like an egg. This round block is a small element of the big universal set of the universe just as a glow-worm is small element of the universal big set of the sky.

(Here the 'element' and the 'universal set' are the mathematical terms which are well defined in the Modern Mathematics. So take their proper meaning.) This small element of the big universal set is named as 'ANU' (अणु) which means an atom.

This explanation clearly states that in this SŪKTA (1-164) of the R̥G-VEDA, the system of the structure of an atom is explained by explaining the seven different cycles united in one cycle systematically. These seven cycles are divided in three groups of cycles of the nucleus of an atom, when it says " त्रिभिर्नामि चक्रम् ". These three groups of cycles are divided due to their different properties as explained previously. These three groups are named as (1) PALITA-VĀMA-DEVA (2) ASNA (3) GHRTA- PR̥STHA.

Here is the above told comparison, the block of an atom is compared with the glow-worm (जुगन्तू). As the glow worm radiates light energy from his body, in the same way the body of an atom radiates the energy in the form of radio-waves. The radiation of light energy from the body of the glow-worm can be easily seen by the open eyes at

night, similarly the radiation from the body of an atom can be seen with the help of instruments, which are used in measuring the radiation from the minute particles of an element. The glow-worm is a living creature, similarly an atom is also a living unit of mass.

There are three types of units of the mass, which are called (1) Inanimate, (2) Semi-living, (3) Fully living. The inanimate atoms are the atoms of the elements which are said to be without life by the modern Scientists. These form different types of molecules by the system of chemical bonding. The five states of matter i.e. 'PṚTHIVI', 'JALA' 'VĀYU', 'AGNI' and 'ĀKĀŚA' are formed by these atoms. The second type of the atoms are those which form the molecules of biological cells of plants and are semiliving. The third type of atoms is that which makes the molecules of fully living animal-cells. Now this deviation in the structure of atoms comes into existence due to the level of energy of the radiating force of the 'PURUṢA' which arise from the TAPAH-LOKA by the name 'SAVA' (सव). The god of this radiating force 'SAVA' is called the god 'SAVITṚ' or the 'SAVITĀ' [युक्तेन मनसा वयं देवस्य सवितुः सेवे । (श्वेत. उप०-२-३)]. These three levels of radiating energy are called (1) ĀBHĀSVARĀ, (2) MAHĀBHĀSVARĀ, (3) SATYAMAĀBHĀSVARĀ. (१) आभास्वरा, (२) महाभास्वरा, (३) सत्यमहाभास्वरा). One of the levels, out of these three levels of radiating energy of the 'PURUṢA' is found in every atom. So every atom is said to be alive with its own 'SPIRIT'. This level of the energy of the radiation due to its 'SPIRIT' is called the ĀTMA-GUṆA (आत्म गुण) of that atom. These atoms make molecules further by the

process of chemical bonding according to their 'ĀTMA-GUṆA'.

This process of chemical bonding is explained by the following Mantra.

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
स्वैज-ज्ञान्याम् त्रिभिरष्टाभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥

(SVETASVATAROPANISAD=6-3)

This Mantra states - After doing that work of formation of its structure, the one unit of mass of an atom starts again its working. The atom of one element comes into close proper contact with the other atom. After that they are bonded in a molecule of a compound by the process of chemical bonding. This process of chemical bonding is done by the function of one electron or by the function of two electrons or by the function of three electrons of the atoms of the component elements of the compound. This function also takes place by the eight electrons in the process of chemical bonding of two molecules in the molecular bond. In this process of chemical bonding, the ĀTMA-GUṆA factor of the atoms and the time factor during the operation to be taken are also the two main factors. Some take short time and some take long time in the process of functioning in chemical bonds. The ĀTMA-GUṆA factor is also an important factor. In the fully living animal cells, when the level of energy of radiation of the 'SAVA' energy is lowered by some how, then that cell is said to be dead. This cell is converted either into semiliving cell or into totally inanimate cell. After that the bonded atoms in the molecules of

the already formed cells start decaying and disintegrating. At that time no molecule can be formed in the same way as it was being formed previously in the fully living cell. This is due to the 'ĀTMA-GUNA' of the atoms. Similar incident happens in the molecules of the biological cells of the plants. Time factor in these chemical bonds is already known to all. Some chemical reactions take long time to occur and some occur immediately.

These levels of energy of radiation in an atom are created by the 'PALITA-VĀMA-DEVA' according to its speed of running. If the running is fast, then it makes the atom of the body of an animal cell. If it is some what lower, then it makes the body of an atom of biological cell of a plant. If it is Lowest speed, then it makes an atom of the inanimate element.

The system of radiation of radio-waves from the body of the enlightened nucleus of an atom is explained by the

Mantra-

मैरीमिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ॥
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ (RG-1-164-41)

This Mantra will be fully explained at its proper place in this book at its own turn.

See the figure of the round block of the RTA, which forms the shape of the RUDRA's-PINDI, (रुद्र की पिण्डी) on page No. (8). The figure of the seven 'LOKAS' the seven PĀTĀLAS and the NĀGA-LOKA can be seen at the same page No.(8). The process of running of the 'PALITA-VĀMA-DEVA' can be seen in the figure on page No.(6).

The process of converting the SAD-BRAHMA into ASAD-BRAHMA, RTA, ABHU, SAPTA-NĀMĀ-ĀŚVA, 'KA' particle, ĀŚVINOU, the six quarks, the three mesons, Neutron, Proton, Electron and radiation through radio-waves can be seen by the figure on Page No. (3)

② सप्त युञ्जन्ति रथमेकचक्रमेका अश्वो वहति सप्तनामा । (36)

त्रिनाभिचक्रमजरमनर्व यत्रेमाविश्व भुवनाधितस्थः ॥

सप्त युञ्जन्ति रथम् एकऽचक्रम् एकः अश्वः वहति सप्तऽनामा ।

त्रिऽनाभि चक्रम् अजरम् अनर्वम् यत्र इमा विश्वा भुवना अधि तस्थुः ॥

सप्त युञ्जन्ति रथम् एकऽचक्रम् एकः अश्वः वहति सप्तऽनामा	seven get together the chariot, or the structure of some construction. the one cycle one the carrier of the energy of 'A'. the horse or the vector of energy. carries The carrier of the energy of the seven hyper- circle made in 'BTA'. so it is called by the name 'SAPTA'. It is a vector made of energy. so it is a 'ASVA'	सात एकसाथ जुड़ते हैं रथ, अथवा किसी स्वरूप के सृजन का ढाँचा एक चक्र एक 'अ' के बने ढाँचे की ऊर्जा को ले- कर चलने वाला ऊर्जा का पुञ्ज अथवा घोड़ा लेकर चलता है। 'सप्त' नाम का 'अश्व' जो सप्त परावृत्तों में सीञ्चित श्रुत की ऊर्जा को ले कर हो में चलता है। सप्त परावृत्तों का बना होने के कारण इसका नाम 'सप्त' है।	त्रिऽनाभि चक्रम् अजरम् अनर्वम् यत्र इमा विश्व भुवना अधि + तस्थुः	Three groups of the circumcycles of the nucleus of an atom. cycle. non-decaying self reliant, without shelter of any one where These All (these) BHUVANA's, i.e. the orbitals of DEVA's, where the DEVA's live in groups. in their respective 'LOKA' (that group) are placed on the base of it.	अणु की नाभि में बने सप्त लोकों के तीन वर्ग, नाभि के तीन भाग चक्र, परावृत न छोड़ने वाले को आश्रय से रहित जहाँ ये सारे, सब देवताओं के सम्बन्धित लोकों में देवताओं के रहने के भवन, जहाँ वे समूह बना कर रहते हैं। जिसे आधार बना कर उस पर आश्रित होकर ठहरे हुए हैं
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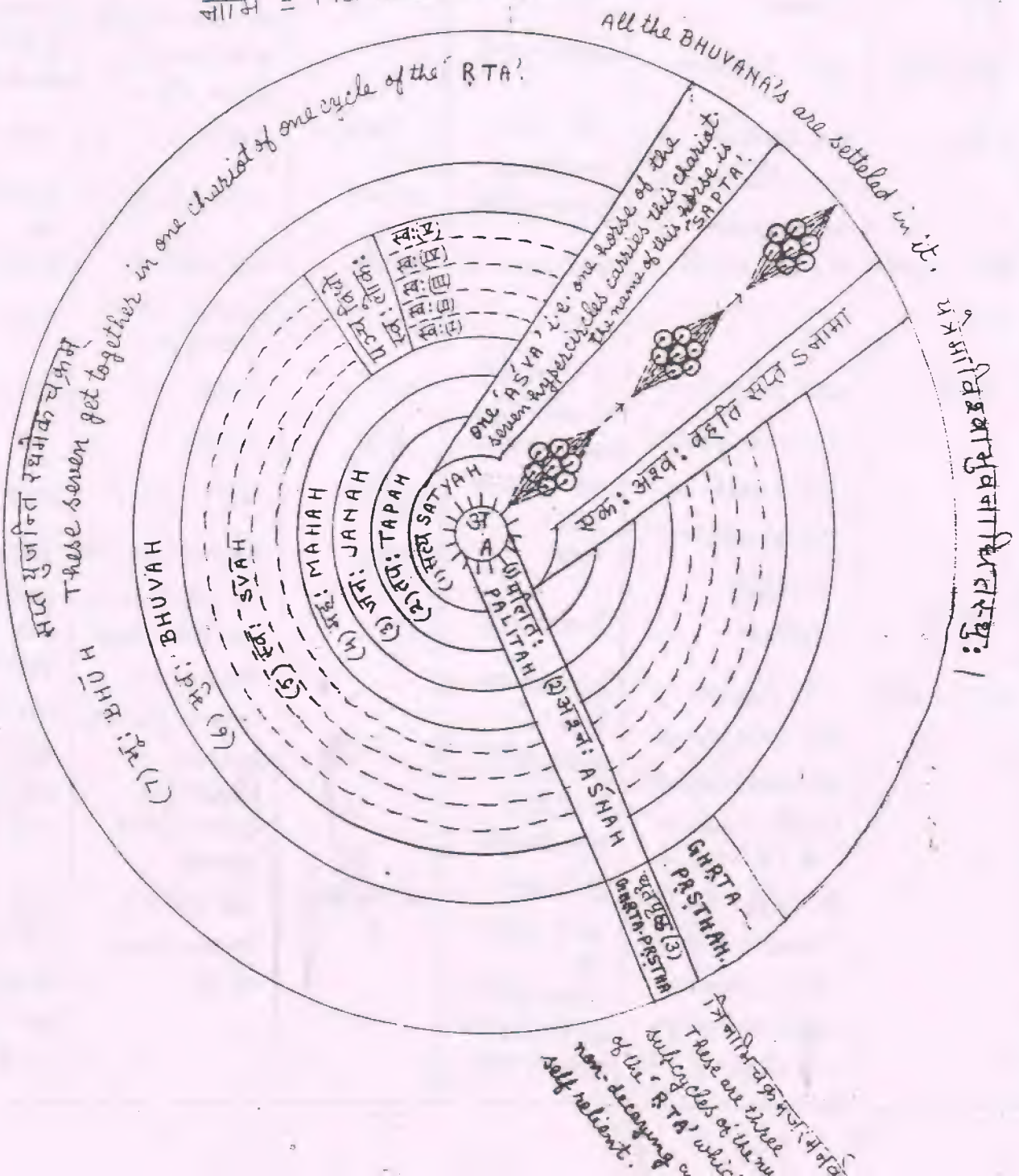
(2) सप्तयुञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा । (37)

त्रिनामिचक्रमजरमनर्वं यत्रेमाविश्वामुवनाधितस्थुः ॥

सप्त युञ्जन्ति रथम् एकं चक्रम् एकः अश्वः वहति सप्त नामा ।

त्रिनामि चक्रम् अजरम् अनर्वम् यत्र इमा विश्वा भुवना अधि तस्थुः ॥

नामि = The nucleus of an atom.



(2) The seven circumcycles are got together to form one chariot of a single cycle and one 'AŚVA' of the seven hypercircle whose name is 'SAPTA' carries this chariot binding all the seven circumcycles in one unit. These seven circumcycles are divided in to three groups of cycles of the nucleus, where all the 'BHUVANAS' are being settled. These three groups of circumcycles are nondecaying having the constant energy, and moreover are the selfreliant having no shelter of any one.

All the 'BHUVANAS' are the one kind of orbitals made from the groups of sub-structures inside every circumcycle of the nucleus. These sub-structures ^{which are} made inside some particular cycle are called the 'DEVAS' of that 'LOKAH'. The path traced by some cycle around the centre of the nucleus is called the 'LOKAH' in vedic science. The word 'LOCUS' of the modern science seems to be the synonym of this vedic word 'LOKAH'.

The names of these three groups of circumcycles in the nucleus has been already stated in the previous Mantra as 'PALITA', 'AŚNA' and the 'GHṚTA - PRṢṬHA'.

(3) इमं रथमधि ये सप्त तस्थुः सप्त चक्रं सप्त वहन्त्यशवाः ।

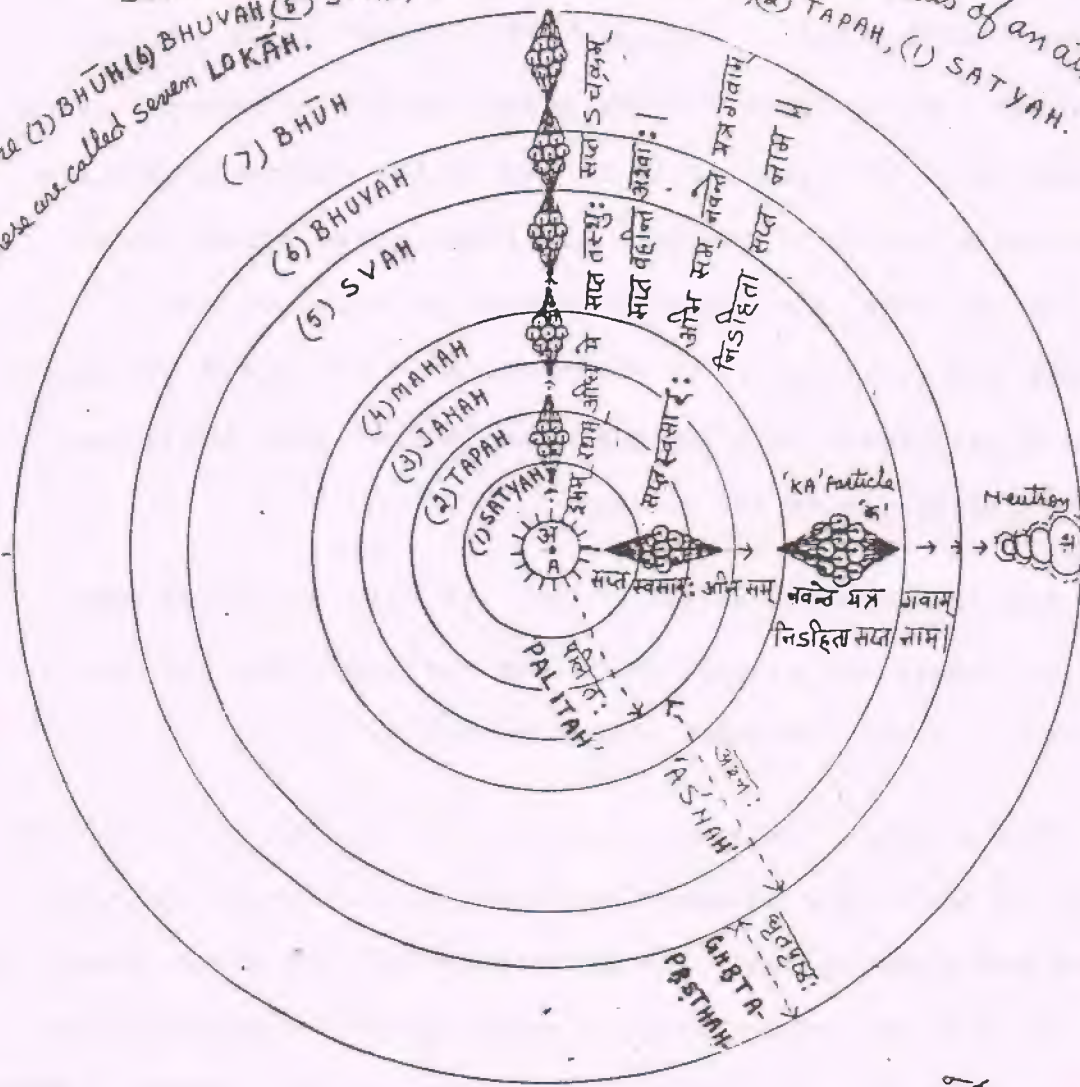
सप्त स्वसारो अभिसंनवन्ते यत्र गवां निहिता सप्त नाम ॥

इमम् रथम् अधि ये सप्त तस्थुः सप्त ऽ चक्रम् सप्त वहन्ति अशवाः ।

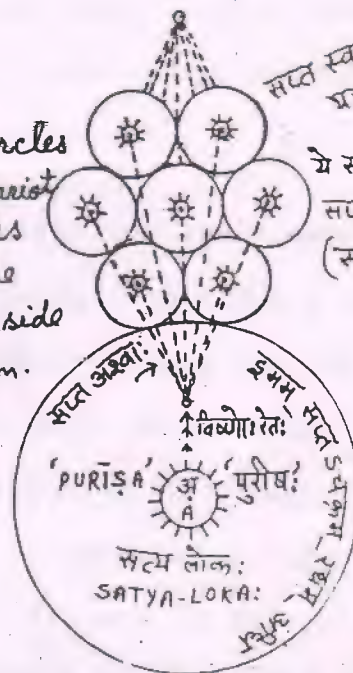
सप्त स्वसारः अभि सम् नवन्ते यत्र गवाम् नि ऽ हिता सप्त नाम ॥

इमम् रथम्	This -	यह	सप्त स्वसारः	seven sisters, which are in motion by their own force acquired. i.e. seven sister structures	सात बहनें, जो अपनी अर्जित शक्ति से स्वयं गतिमान हैं। अर्थात् सात बहन - रचना ये अभिसंन हो कर
अधि	chariot, or the carrier - structure of an another structure upon the base of further construction of another structure	रथ, अथवा एक रचना के ढाँचे को दूसरा रचना का ढाँचा वहन करने वाला रथ दूसरे ढाँचे की रचना का आधार बनने वाले पहले ढाँचे पर (अधि करण)	अभि सम्	to inner self side stationary state of motion on its locus. get	अपने लोक में गति की साम्य अवस्था प्राप्त करते हैं
ये	All these	जो	नवन्ते यत्र	where	जहाँ
सप्त	seven (new structures)	सात (नई रचनायें)	गवाम्	the condensed and united structures of energy of these seven sister-hypercircles	गहन रूप धारण करती हुई सप्त- परावृत की सात बहन रचनायें, जिनको अब 'गोरे' कहा जा रहा है
तस्थुः	have got their places	स्थापित हैं	नि ऽ हिता	which now get the names of cows placed in the union of one set.	एक समुच्चय के संघ में निहित
सप्त ऽ चक्रम्	the set of seven hypercircles (of these seven new constructions)	(इन सात नई रचनाओं का बना) 'सप्त चक्र' अथवा 'सप्त परावृत'	सप्त	the name of this united set is the 'SAPTA' i.e. the carrier-horse of the energy of seven hypercircles the name, acquired	सात परावृतों के संघित समुच्चय को शक्ति को वहन करने वाला 'सप्त' नाम का अर्थ अर्जित नाम
सप्त वहन्ति	seven carry	सात वहन करते हैं	नाम		
अशवाः	carriers of energy, i.e. the horses.	ऊर्जा के पुञ्ज को वहन करने वाले अश्व			

Seven circumcycles in the structure of the nucleus of an atom are (7) BHŪH, (6) BHUVAH, (5) SVAH, (4) MAHAH, (3) JAHAH, (2) TAPAH, (1) SATYAH. These are called seven LOKAH.



These seven hypercircles are placed in the chariot of seven circumcycles of the energy of the seven 'LOKAS' inside the nucleus of an atom.



सप्त स्वसारः ओम् सम नवन्ते प्रज्ञा गवाम निःसृष्टा सप्त नाम।

ये सप्त तस्युः सप्त चक्रम् सप्त वहन्ति अश्वः (सप्त ऋषयः)

तद् ब्रह्म च तपश्च सप्त ऋषय उपजीवन्ति ब्रह्मवर्चस्यु प्रजीवनीयौ भवति एवं वेद ॥ (अथर्ववेद-8-13-16-10-4)
सप्त ऋषि तप और ब्रह्म के आधार पर जीवित रहते हैं। जो इस रहस्य को जानता है, वह ब्रह्मवर्चस् (ब्रह्मतेज) और जीवन प्राप्त करता है।

(3) All these seven hypercircles which are being placed in (41) this chariot of seven circumcycles of energy of the nucleus are called the 'SAPTA-CAKRA'. The one 'SAPTA-CAKRA' is carried by seven horses i.e. by the different seven vectors of energy. This means that every one hypercircle is fed by the energy of its respective single vector of energy. All these seven hypercircles are moving by their own acquired force and have got the stationary and stable state of their motion. All these structures of seven hypercircles have got the name 'SAPTA' here while they are being placed inside the nucleus.

Now the question arises, " why are only the seven-hypercircles of energy are placed inside the nucleus? Why not the six hypercircles or the eight hypercircles?"

The answer of this question is given by the multidimensional geometry of the modern mathematics, when we deal about the measurements of the hypercircles. The measurement of the seven hypercircle is said to be the maximum in integral counting of the hypercircles. The measurement of a hypercircle decreases when its number becomes more than seven or less than seven. This concept is made clear by the following explanation given about these hypercircles by the modern mathematics.

Let us first consider about the definition of a hypercircle.

A 'hypercircle' in a space of n dimensions will be formed by the figure bounded by all the points situated at an equal distance from an interior point called the centre. For each of the successive spaces, it is easy to calculate the formula for the measurement of hypercircles in a space of given number of dimensions. For simplicity, let us suppose that the length of the radius is always equal to unity. It is disconcerting to note

that the measurement of the 'hypercircle' first keeps increasing, reaches a maximum, and then constantly decreases and approaches to Zero. The most disturbing aspect of this business is that the maximum is located in a space the number of whose dimensions is not an integer and lies between seven and eight.

Let us consider first a circle in one space of two dimensions. Let the axes be x and y . Then the equation of the circle becomes $x^2 + y^2 = r^2$, where ' r ' is the radius. Let the radius be equal to one unit, Then this equation becomes $x^2 + y^2 = 1$

Now deriving this function with respect to x and eliminating the constant one, we get $2x + 2y \cdot \frac{dy}{dx} = 0$
 $\Leftrightarrow x + y \cdot \frac{dy}{dx} = 0$ or $\frac{dy}{dx} = -\frac{x}{y}$ (1)
 Let this $\left[\frac{dy}{dx} = -\frac{x}{y} \right]$ ----- be the one unit for the measurement of the n -hypercircle.

Now we know that the measurement of the area of the circle in one space having the radius ' r ' is equal to πr^2 . Hence if we take ' r ' equal to one unit, then this area becomes equal to π units in one space.

Now in two space it will become 2π . In three-dimension, it will become a sphere. The area of the surface of the sphere with radius ' r ' is equal to $4\pi r^2$.
 If ' r ' = one unit, then this becomes equal to 4π .

The 'RTA' will fly on the positive direction, when it will start to fly after emerging from its origin. Therefore the measurement of the hypercircles is taken always positive. The shape of the hypercircle is just like an umbrella stretched on the centre of its origin. The 'RTA' starts flowing along with the handle of this umbrella and is resisted with the

top. Then it starts revolving around that resisting point forming a circle. This whole shape is called the hypercircle. (परवृत्त). [see the figure on page (40)]

Let us call one dimension of the axis as one direction of the space of the hypercircle in multidimensional geometry, when we deal with more than three dimensions for the vectors of the flow of the Channels of the quantum of the energy of the 'RTA' through the hypercircles in the space.

Let x_i be an axis of this multidimensional geometry where i is the element of the set (1,2,3,4-----n).

Then the equation of n-hypercircle can be written as $x_1^2 + x_2^2 + x_3^2 + x_4^2 + x_5^2 + \dots + x_n^2 = 1$

Where radius is equal to one unit.

Now we know that $\frac{dy}{dx} = -\frac{x}{y}$ [where $n=1$ according to eq.(1)]

$$\text{Again } x + y \cdot \frac{dy}{dx} = 0$$

$$\text{Or } x = -y \cdot \frac{dy}{dx}$$

$$\text{Squaring both sides we get } x^2 = y^2 \left(\frac{dy}{dx} \right)^2 \dots \dots \dots (2)$$

$$\text{Now the equation is } x^2 + y^2 = 1 \quad \text{where } n=1$$

Putting the value of x^2 in it from the equation (2)

$$\text{We get } y^2 \left(\frac{dy}{dx} \right)^2 + y^2 = 1$$

$$\text{or } y^2 \left[1 + \left(\frac{dy}{dx} \right)^2 \right] = 1$$

$$\text{or } 1 + \left(\frac{dy}{dx} \right)^2 = \frac{1}{y^2} = \left(\frac{1}{y} \right)^2$$

$$\text{or } \frac{1}{y} = \pm \sqrt{1 + \left(\frac{dy}{dx} \right)^2}$$

Neglecting the negative sign we get

$$1 = y \sqrt{1 + \left(\frac{dy}{dx} \right)^2}$$

Now multiplying both sides by dx we get

$$dx = y \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx \quad \text{----- (3)}$$

Now we know that the measurement of the area is $\int_a^b y \cdot dx$ in the (a, b) interval.

Here the interval of our radius varies from zero to one.

Therefore, Our required area of the hypercircle is $\int_0^1 y \cdot dx$.

Now to get the area on both sides of the axis, we make it double. Therefore, the area of the required hypercircle becomes $2 \int_0^1 y \cdot dx$.

$$\begin{aligned} \text{Now the measurement of the four hypercircle becomes } & 2 \int_0^1 4\pi \cdot y \cdot dx = 2 \int_0^1 4\pi \cdot y \cdot y \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx \\ & = 2 \int_0^1 4\pi y^2 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} \cdot dx \quad \text{----- [using eq. (3)]} \end{aligned}$$

Now this is the required formula for the measurement of four hypercircle.

For the solution of it

$$\text{Let } I = 2 \int_0^1 4\pi y^2 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = 8\pi \int_0^1 y^2 \sqrt{1 + \left(-\frac{x}{y}\right)^2} dx \quad \text{Because } \frac{dy}{dx} = -\frac{x}{y} \text{ from eq. (1)}$$

$$\text{or } I = 8\pi \int_0^1 y^2 \sqrt{1 + \frac{x^2}{y^2}} dx = 8\pi \int_0^1 y^2 \sqrt{\frac{x^2 + y^2}{y^2}} dx$$

$$\text{or } I = 8\pi \int_0^1 y^2 \sqrt{\left(\frac{1}{y^2}\right)} dx \quad \text{----- [Because } x^2 + y^2 = 1 \text{ from the original equation of the circle in which } r=1]$$

$$\text{or } I = 8\pi \int_0^1 y \cdot dx = 8\pi \int_0^1 \sqrt{1 - x^2} \cdot dx \quad \text{----- [Because } x^2 + y^2 = 1 \text{ or } y = \sqrt{1 - x^2}]$$

Now let $x = \sin \theta$, $\therefore dx = \cos \theta \cdot d\theta$.

Here when $x = 1 = \sin \theta = \sin \frac{\pi}{2}$

Then $\theta = \frac{\pi}{2}$

When $x = 0 = \sin \theta = \sin 0$

Then $\theta = 0$

$$\therefore I = 8\pi \int_0^{\frac{\pi}{2}} \sqrt{1 - \sin^2 \theta} \cdot \cos \theta \cdot d\theta = 8\pi \int_0^{\frac{\pi}{2}} \cos^2 \theta \cdot d\theta = 4\pi \int_0^{\frac{\pi}{2}} 2 \cos^2 \theta \cdot d\theta$$

$$\text{or } I = 4\pi \int_0^{\frac{\pi}{2}} [1 + \cos 2\theta] d\theta = 4\pi \left[\theta + \frac{\sin 2\theta}{2} \right]_0^{\frac{\pi}{2}} = 4\pi \left[\frac{\pi}{2} \right] = 2\pi^2$$

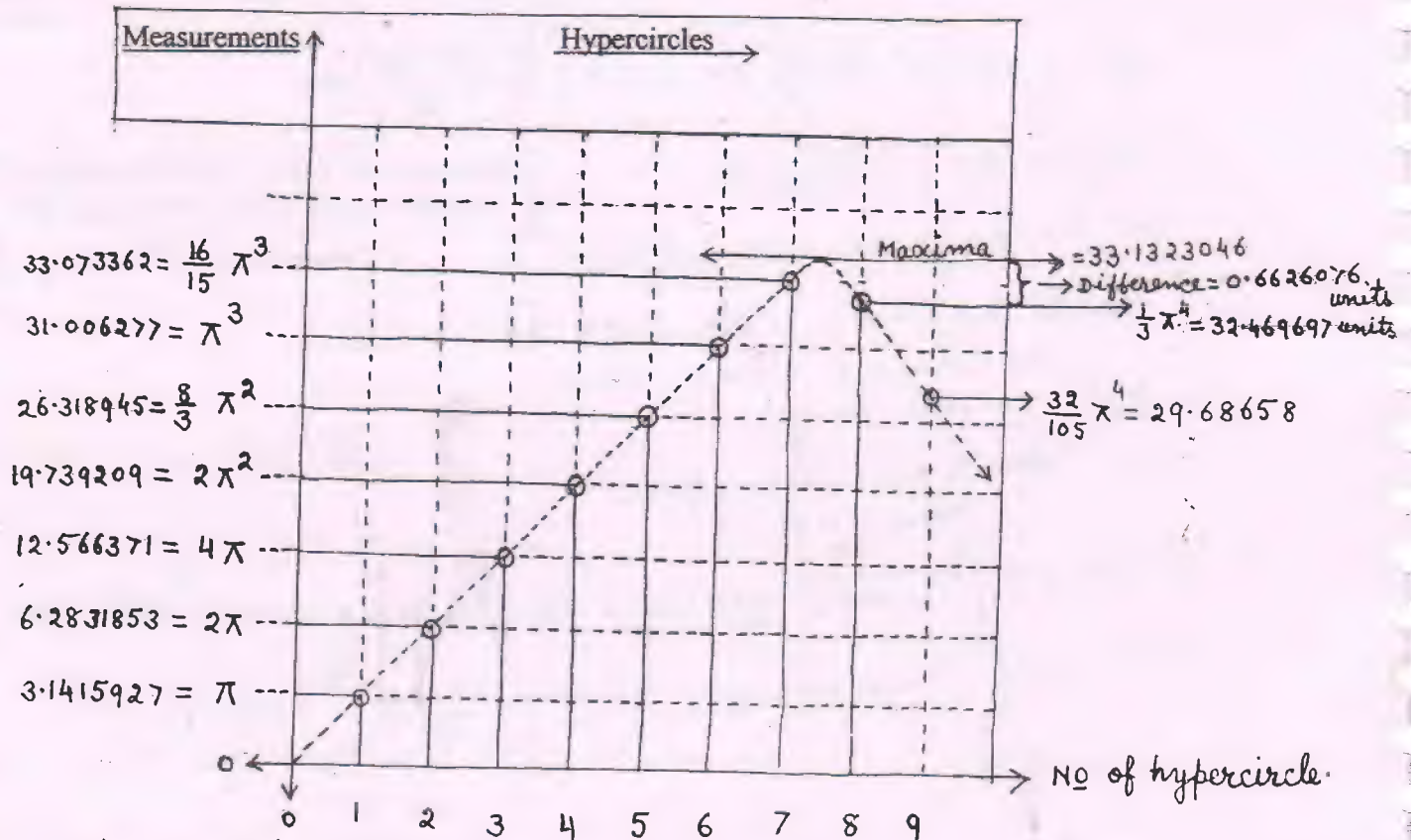
Similarly we can get the measurement of the five-hypercircle as $2 \int_0^1 2\pi^2 y^3 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = \frac{8}{3} \pi^2$ and so on.

Hence the calculations of the measures M_n for $n=2$ to 8 can be tabulated as under.

Here " M_n for n " means number of spaces for measurement of hypercircles in n -dimensions.

Cartesian Product	Geometrical space	Hypercircles	Measurement of unit hypercircles where $\frac{dy}{dx} = -\frac{x}{y}$
R^4	4 space.	$x_1^2 + x_2^2 + x_3^2 + x_4^2 = 1$	$2 \int_0^1 4\pi y^2 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = 2\pi^2$
R^5	5 space.	$x_1^2 + x_2^2 + x_3^2 + x_4^2 + x_5^2 = 1$	$2 \int_0^1 2\pi^2 y^3 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = \frac{8}{3} \pi^2$
R^6	6 space.	$x_1^2 + x_2^2 + x_3^2 + x_4^2 + x_5^2 + x_6^2 = 1$	$2 \int_0^1 \frac{8}{3} \pi^2 y^4 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = \pi^3$
R^7	7 space.	$x_1^2 + x_2^2 + x_3^2 + x_4^2 + x_5^2 + x_6^2 + x_7^2 = 1$	$2 \int_0^1 \pi^3 y^5 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = \frac{16}{15} \pi^3$
R^8	8 space.	$x_1^2 + x_2^2 + x_3^2 + x_4^2 + x_5^2 + x_6^2 + x_7^2 + x_8^2 = 1$	$2 \int_0^1 \frac{16}{15} \pi^3 y^6 \sqrt{1 + \left(\frac{dy}{dx}\right)^2} dx = \frac{1}{3} \pi^4$

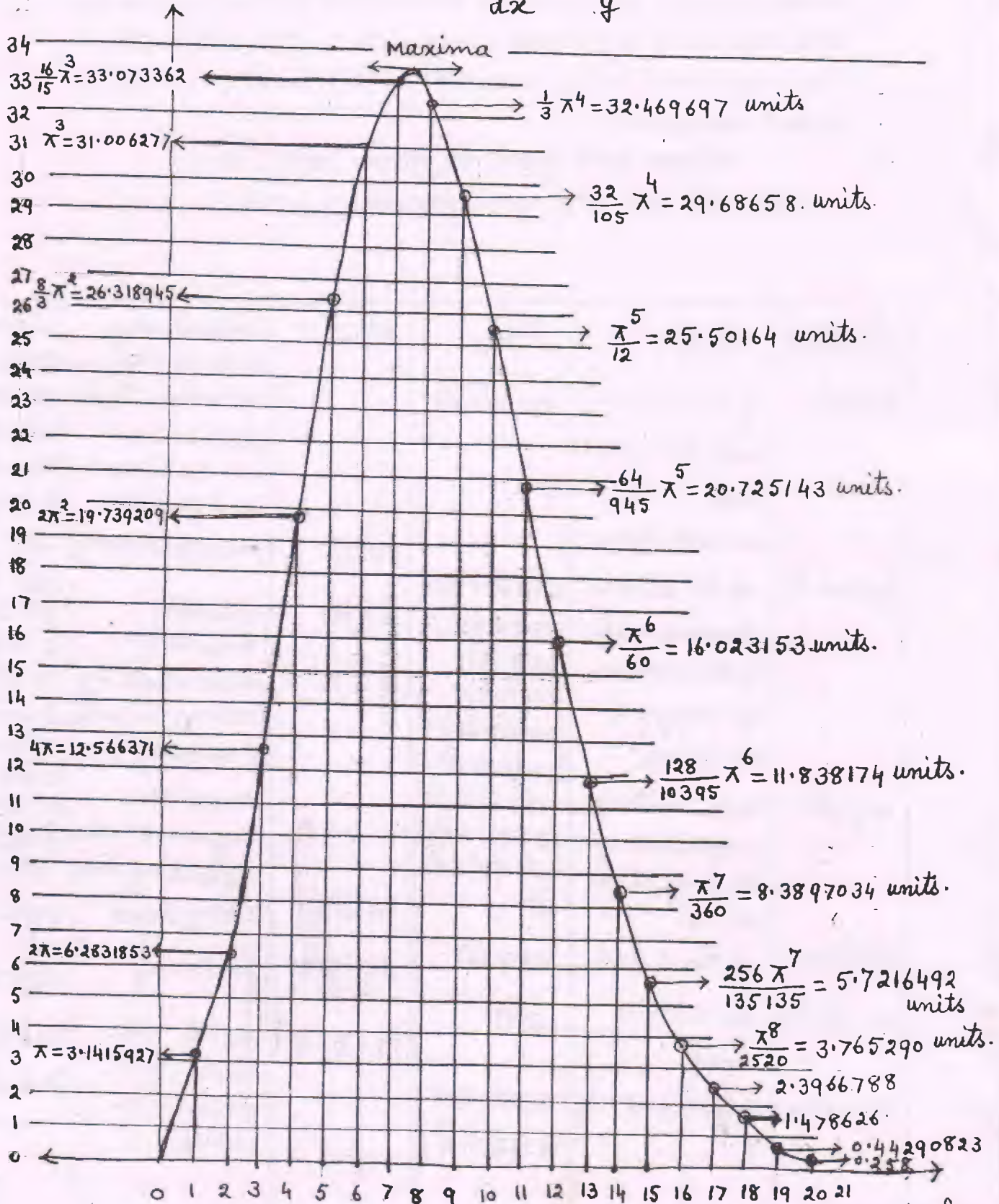
Graph of the measurements of these hypercircles is given below:



This concept is explained in the RĠ-VEDA by these Mantras —

चतुस्त्रिंशद् वाजिनो देवबन्धोर्वङ् क्रोरश्चकस्य स्वधितिः समेति
अच्छिद्रा गात्रा व्युन्ता कृणोत परुष्यरुन्युघुष्या विशस्त ॥

Measurements of hypercircles where $\frac{dy}{dx} = -\frac{x}{y}$ [RG-VEDA-1-162-18]



This graph of the area measurements of the hypercircles need some more explanation. The units of the quantum of energy of the dark matter are bonded in the area covered by these hypercircles by the process of energy units to energy units bonding. The total quantum of energy bonded in the area of the Severn hypercircle is said to be the magnitude of the vector of the energy of the "SAPTA-NĀMĀ-ĀŚVA". This magnitude of the body of the "SAPTA-NĀMĀ-ĀŚVA" is explained in the following mantra.

चतुस्त्रिंशद् वाजिनो देवबन्धो वड्क्रोश्वस्य स्वधितिः समेति।
अच्छिद्रा गात्रा वयुना कृणोत परुषरुरनुधुष्याविशस्त॥ (ऋग्वेद 1-162-18)

चतुःSत्रिंशत् वाजिनः	Thirty four of the moving with fast speed with some acceleration.	चौतीस वेग वाले को	अच्छिद्रा	without any hole of the discontinuity in its function. i.e. continuous in its function. parts of the body	रचना की निरन्तरता में तथा अपनी संक्रिया की निरन्तरता में बिड़रहित
देवSबन्धोः	of the relative bonding units of the quantum of energy of the 'ĀŚVA'.	अश्व की रचना करने वाली ऊर्जा की सम्बन्धित इकाइयों के देवों के स्वरूपों की	गात्रा	with full knowledge. make short by cutting the parts of the body, i.e.	रचना के अंगों को पूर्ण ज्ञान के साथ रचना के अंगों को काटो।
वड्क्रोः	to the units of magnitude of the body of the 'ĀŚVA'.	अश्व की काटी की रचना करने वाली पसलियों को	वयुना	change the sequence in the decreasing order Every bond	अर्थात् शरीर के क्षेत्र के माप की संक्रिया को घटते क्रम में बदलो।
अश्वस्य स्वSधितिः	of the ĀŚVA. the cutting knife	अश्व की छुरी	कृणोत	Declaring cut to make short in a particular way.	प्रत्येक जोड़ को घोषित करके विशेष विधि से काटो।
सम्+रति	enters properly	सम्यकरूप से घुसती है।	परुSपरुः		
			अनुSधुष्य		
			वि+शस्त		

This Mantra States-

There are thirty four relative units of energy which are bonded in the magnitude of the total quantum of the energy of the vector of the $\acute{A}SVA$, which is made of the seven hypercircle and is moving with fast speed with some acceleration in the space. This $\acute{A}SVA$ is called by the name of SAPTA-NĀMĀ- $\acute{A}SVA$. When the magnitude of the body of this $\acute{A}SVA$ attains its maxima in the size then it starts decreasing its size. For this purpose the cutting knife i.e. a particular device for decreasing the magnitude of the quantum of the energy of 'RTA', ~~enters in to the body of that 'ASVA'.~~

The body of that ' $\acute{A}SVA$ ' is without any hole. This means that the function of the measurements of the hypercircles constituting the quantum of the energy of the magnitude of the body of the ' $\acute{A}SVA$ ' is continuous. The body of that ' $\acute{A}SVA$ ' has no hole in its body, where this function may be discontinued.

The body of this ' $\acute{A}SVA$ ' is made of the hypercircles of the 'RTA' in the space of DYOU. The magnitude of the measurements of the hypercircles keeps on increasing from one hypercircle to seven hypercircle. Then it reaches its maxima between seven and eight hypercircle at some point. After that maxima, the function of the measurement goes on decreasing and approaches to zero. Thus in the function of magnitude of the body of the ' $\acute{A}SVA$ ', there become two sequences, first one increasing sequence and the other one decreasing sequence. The top is the point of maxima, where this sequence changes. It seems that the organs of the body of the ' $\acute{A}SVA$ ', to make it shorter and shorter ~~are existing~~ in the decreasing functions. The number of hypercircles seems to be that proper joint, where this cutting knife should enter to cut its organs and to make the magnitude of the body of the ' $\acute{A}SVA$ ' shorter and shorter, and this number of hypercircle is greater than seven and is always a whole number just as 8,9,10.....and so on.

After having the complete knowledge of this body of the 'AŚVA' which is the total quantum of energy of the hypercircles of 'ṚTA', we should make separate every interval of the unithypercircle by declaring its name. We should tell whether it is eight hypercircle or ninehypercircle and so on.

This Mantra is explaining the seven hypercircle by the name of 'AŚVA', which is also called the "SAPTA-NĀMĀ-AŚVA". The measurement of the sevenhypercircle is 33.07 3362 units. This measurement is clearly indicating that as a whole number of the smallest basic units of the energy, the thirty four relative units are bonded in the magnitude of the total quantum of the measurement of the seven hypercircle, because the smallest basic unit of the quantum of the energy can not be divided in to some fraction. It will remain in whole number. Hence this number is thirty four in place of 33.073362 units as a whole number after being bonded in to a unit set of the 'AŚVA'.

More over, the function of the measurement of the hypercircles of the magnitude of the quantum of energy of the body of the 'AŚVA' is continuous. Hence it has no gap or no hole of discontinuity in the function of the structure of the body of the 'AŚVA'. So it is called 'अच्छिद्र'.

In continuation of this Mantra, the next Mantra of the same SŪKTA (1-162) of the 'ṚG-VEDA'-tells about the eight hypercircle, where the process of decreasing function starts changing its sequence from increasing function to decreasing function after attaining the maxima at some point.. At this point of the maxima, the cutting knife starts its function by making the size of the magnitude of the body of the 'AŚVA' smaller and smaller cutting its organs at the interval of unit hypercircles. Now for the eighthhypercircle:—

This Mantra follows as:-

एकस्त्वष्टुरश्वस्य विशस्ता द्वा यन्तारा भवतस्तथाऋतुः।
या ते गात्राणामृतुथा कृणोमि तातापिण्डानां प्रजुहोम्यनौ॥

(ऋग्वेद-1-162-19)

एकः त्वष्टुः	One of the TVASTĀ RṢI one who keeps eight units of the eighth hypercircle stretched in the space of energy of 'RTA' is called the TVASTĀ-RṢI, i.e. the quantum of energy of 'RTA' made by the TVASTĀ-RṢI. of the horse.	एक त्वष्टा ऋषि के जो अष्टापराकृतो के आठ वृत्तों को द्यौ में तानकर रखता है, वह त्वष्टा ऋषि है। तन्वति अष्टानि यः सः त्वष्टा। त्वष्टा ऋषिके द्वारा निर्मित ऊर्जा का पुञ्ज जो अश्व का रूप बनता है। अश्व का	भवतः तथा ऋतुः या ते गात्राणाम् ऋतुऽथा कृणोमि ताऽता पिण्डानाम् प्रजुहोमि	exist This well defined Those your The parts of the body by the well defined manner I cut them Those very the organs. I make sacrifice.	होते हैं। यह नियमित व्यवस्था है जिनको तेरे अंगों को नियम पूर्वक क्रम से में काटता हूँ। उन उन को पिण्डों को में सही प्रकार से होम करता हूँ। ऋतु से उत्पन्न हुई ऋत्विज अग्नि में।
अश्वस्य विऽशस्ता	one who is cutting the organs of the body of the 'ĀSVA'.	विशेष विधि से काटने वाला	अग्नौ	In the 'AGNI' which is made of the 'RTA'.	
द्वा यन्तारा	Two The vertices of the vector, in between of which, the magnitude of the vector of the energy of the 'ĀSVA' stands.	दो अश्व की ऊर्जा के गात के परिमाण के शीर्षों को थांभने वाले			

This Mantra States:-

There are two vertices, which keep the interval of the magnitude of the quantum of energy of 'RTA' of the 'AŚVA' of the unit of the eighthypercircle. This unit of eighthyper-circle remains under the command of that centre which keeps the eight radii stretched in the space of 'DYOU'. Hence the force of the quantum of the energy of 'RTA' which erects this structure of the eight hypercircle is called the 'TVASTĀ-RṢI'. This force keeps on moving in the space of 'DYOU' filled with the energy of 'RTA'. That is why this quantum of the force of energy of 'RTA' is called the 'RṢI' 'रसनात् ऋषिः'। "यदरिषत् तद् ऋषयः"।

Now there are two vertices, in between which the magnitude of the quantum of the energy of the body of the 'AŚVA' of the eighthypercircle, stands fixed in the moving position in the space of 'DYOU' filled with the energy of 'RTA'. This 'AŚVA' has been made by the 'TVASTĀ-RṢI'.

The one point, which is the point of maxima of the measurement of the unit hypercircles, lies in between these two vertices of the eighthypercircle some where at the spot. This point of maxima changes the sequence from increasing function to the decreasing function. Hence this one point is the cutting unit of the body of the 'AŚVA' of this eighthypercircle. This 'AŚVA' is made by the 'TVASTĀ-RṢI'.

The sequence of increasing function and the decreasing function is a well defined function. I the R̥ṢI, who is making a special effort of 'YAJÑĀ' to make the magnitude of the total quantum of the energy of the body of the 'ĀŚVA' of the TVASTĀ-R̥ṢI smaller and smaller in decreasing sequence of the function of measurement, sacrifice those unit organs of bonding units of the energy of 'R̥ṬA' of the total quantum of the full body of the 'ĀŚVA' in to the 'AGNI'. This 'AGNI' is born from the energy of 'R̥ṬA'. [“अग्निमीळेपुरोहितम् यज्ञस्यदेवमृत्विजम्।” (ऋग्वेद-1-1-)] That is why it is called “ऋत्विज अग्नि”। Hence when the magnitude of the quantum of energy of the 'R̥ṬA' of the body of the 'ĀŚVA' is made smaller by cutting its units of energy of the bonding organs, then those units of the energy of 'R̥ṬA' are sacrificed to the 'AGNI' made of 'R̥ṬA', so that it may absorb that released functioning energy in to its more condensed state of matter. Energy is absorbed by those mass containing bodies which are more condensed than the energy releasing unit. [तत् सृष्ट्वा तदेवानुप्रविशत-तैत्तिरीयोपनिषद्]. This is the general rule defined by the 'TETTRYO PANIṢAD'. This states that the mass of the matter is created by the energy by making itself more and more condensed and then the energy of R̥ṬA again enters in to it to make it alive. Hence the energy of 'R̥ṬA' is observed by the 'AGNI'. When we consider about the measurements of the seven hypercircle and the eight hypercircle, we find the following facts.

The measurement of seven hypercircle = 33.073362 units.

The measurement of eight hypercircle = 32.469697 units.

The difference between these H7 and H8 = 0.603665 units.

$$= 6.03665 \times 10^{-4} \text{ units.}$$

Now this unit measurement 6.03665×10^{-4} can be taken as the wave length of the ~~wave~~ motion of the nucleons inside the nucleus.

In the liquid Drop Model of the nucleus suggested by Bohr in 1937, the ~~internucleon~~ distance was found of the order 6×10^{-15} meter. The motion of the nucleons is of the quantum character. The nuclear force is indicated ~~for~~ every nucleon.

Now our number of difference between H7 and H8 which is 6.03665×10^{-4} seems to be the multiple of the $\lambda \approx 6 \times 10^{-15} \text{m}$, which is suggested by the Bohr. Here H7 stands for seven hypercircle and H8 stands for eight hypercircle.

More over the measurement of the fifteen hypercircle is 5.7216492 units = $\frac{256\pi^2}{135135}$ units. Now in the structure of an atom, seven spaces of seven LOKAS (भूः भुवः स्वः महः जनः तपः) are covered by the nucleus and extra seven spaces are covered by the extra nuclear part of electrons by the name of seven PĀTĀLAS (महातल, रसातल, अतल सुतल वितल तलातल पाताल) see figure on page (6). The total fourteen spaces are covered by the full atom. So in fifteenth space, the energy of radiation is released by the atom by the quantum of fifteen hypercircle. Hence 5.7216492 units of energy are released which is quite near to the stefan Boltz Mann constant $5.668 \times 10^{-8} \text{ watt/m}^2 \text{ k}^4$. The number 5.668×10^{-8} seems to be the multiple of 5.7216492 with some other factor of minute variance.

By this explanation it is proved that only and only sevenhypercircles can be made basically in the first creation of the energy of the universe i.e. in the 'RTA'. Hence these sevenhypercircles are discussed here in this Mantra in the very beginning structures made in the initial form of the energy of the universe.

The maximum measurement of these hypercircles is said to be lying in between the variation of the seven and eight integral numbers of hypercircles at some point. The measurement of the eighthypercircle is less than that of sevenhypercircle. Due to this property, a sevenhypercircle of 'KṢĪRA' of the 'RTA' tries to attain its maximum measurement by absorbing the energy of 'RTA' and increasing its size of volume. After attaining the maximum size of measurement, it tries to become the eighthypercircle by emitting the radiation of energy of the 'RTA' and decreases its size of volume by losing some amount of energy of the 'RTA'. But the measurement of the size of the eighthypercircle is less than that of the sevenhypercircle, that is why it becomes unable to get the position of eighthypercircle and hence changes itself again into sevenhypercircle. Thus a sevenhypercircle functions just like a breathing one structure and continues transmitting its radiowaves in the medium of 'RTA' keeping its structure in non-decaying state of sevenhypercircle. It flies into the space filled with the energy of 'RTA' just like a bird which has the sound wings to fly. It acquires the necessary force to fly in the space of 'DYOU' by the wave transmitting function. This one flying structure of sevenhypercircle gets the shape of the divine horse whose name is told the 'SAPTA'

Now the vectors of these sevenhypercircles of the energy become more and more condensed and intensified when they move towards the outside of the nucleus. Ultimately, these sevenhypercircles change themselves into condensed mass-particles.

First of all ten basic mass-particles (दश मौलिक अर्थाः) are formed by the synthesis of two sevenhypercircles in one unit of a 'KA' particle. This mass-particle is said to be the bone-containing structure. (अस्थान्वन्तम्). This concept is explained in the next Mantra.

The difference between the measurements of the maxima attained and the eighthypercircle is $(33.1323046 - 32.469697) = 0.6626076$ units. This number $0.6626076 \Rightarrow 6.626076 \times 10^{-1}$ is the multiple of the Planck's constant 6.626076×10^{-34} Joule/sec. Hence it is an important constant number for the energy releasing function of the eighthypercircle.

(4) को ददशे प्रथमं जायमानमस्थन्वन्तं यदनस्था विभर्ति ।

भूम्या असुरसृगात्मा क्वसित् को विद्वांसमुपगात् प्रष्टुमेतत् ॥

कः ददशे प्रथमं जायमानमस्थन् वन्तम् यत् अनस्था विभर्ति ।

भूम्याः असुः असृक् आत्मा क्व स्वित् कः विद्वांसम् उप गात् प्रष्टुम् एतत् ॥

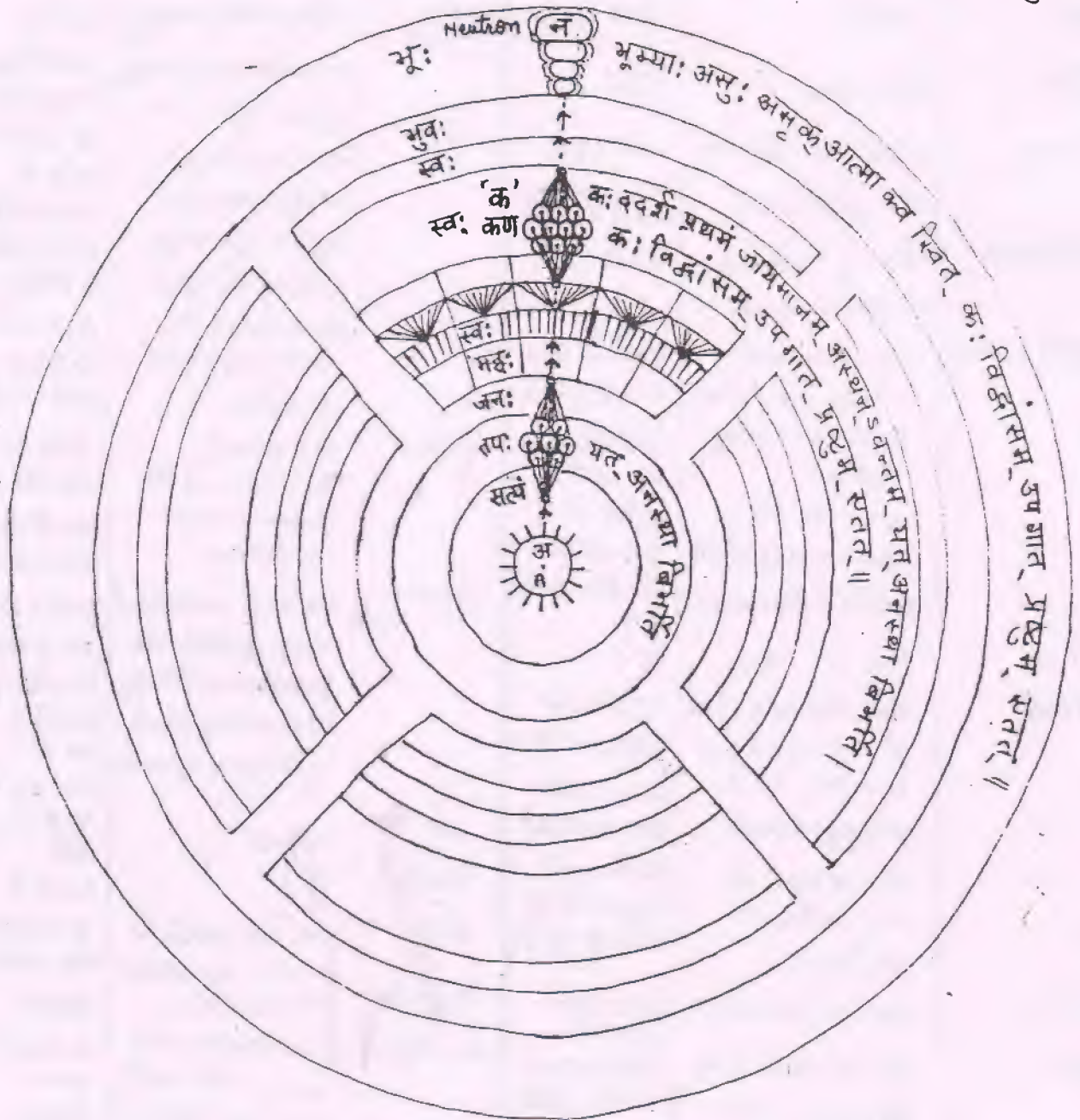
कः ददशे प्रथमम् जायमानम् अस्थन् वन्तम् यत् अनस्था विभर्ति भूम्याः	Who has seen First of all, or the first one. being created or getting birth the structure which has bones made of mass of matter. i.e. the first basic mass-particle created in the universe which, that the structure which is made of only of pure form of the energy. which has no mass of any matter or particle. feeds to nourish of the earth of the block of a mass- particle, or the earth of the nucleus of an atom.	कौन, किसने देखा है सर्व प्रथम या सब से पहले को जन्मते हुए को पदार्थ के द्रव्य से बनीं होदुंगों के ढाँचे वाले को अर्थात् धूलि के प्रथम रजकण को, मौलिक अर्ध को । जो वह ढाँचा जो विशुद्ध रूप से केवल ऊर्जा के द्वारा बना हुआ है, जिसमें पदार्थ के रजकणों की कोई हड्डी नहीं है । भरण पोषण करता है । किसी रजकण की बनी भूमि के, अथवा, अणु की नाभि की आर्म के, अर्धपिण्ड के	असुः असृक् आत्मा क्व स्वित् कः विद्वांसम् (कः+विद्वांसम्) उप गात् प्रष्टुम् एतत्	life giving energy, the functioning energy of the life. i.e. the 'PRANA' in the form of cycles of energy feeding the mass particles of the body of a block of matter. the blood, the stream of the flowing mass- particles. the 'SOUL' or the spirit which controls the function of energy in a unit of block of the mass of matter where lies the 'KA' particle or who the person the scholar, (the scholar, who knows all about the 'KA' particle) near has gone to to inquire about it	प्राण, जो अर्धपिण्ड के रजकणों को पोषित करने के लिए अपने ऊर्जा-चक्रों के ढाँचों के द्वारा ऊर्जा का पोषण प्रदान करते हैं, रक्त, जो बहते हुए रजकणों की धारा का रूप है, आत्मा जो स्व शरीर के अर्धपिण्ड की ऊर्जा के कार्य को नियंत्रित करती है । कहाँ स्थित है । 'क' कण या कौन व्यक्ति विद्वान् 'क' कण के ज्ञाता विद्वान् पास में गया है पूछने के लिए यह
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④ कौ० द० द० शी प्रथमं जायमानमस्थन्वन्तं यदन्नस्था बिभर्ति ।

भूम्या असुरसृगात्मा क्वस्वित् कौ विद्वांसमुपगात् प्रष्टुमेतत् ॥

कः द० द० शी प्रथमं जायमानमस्थन्वन्तं यत् अन्नस्था बिभर्ति ।

भूम्याः असुः असृक् आत्मा क्व स्विता कः विद्वांसम् उपगात् प्रष्टुमस्तव ॥



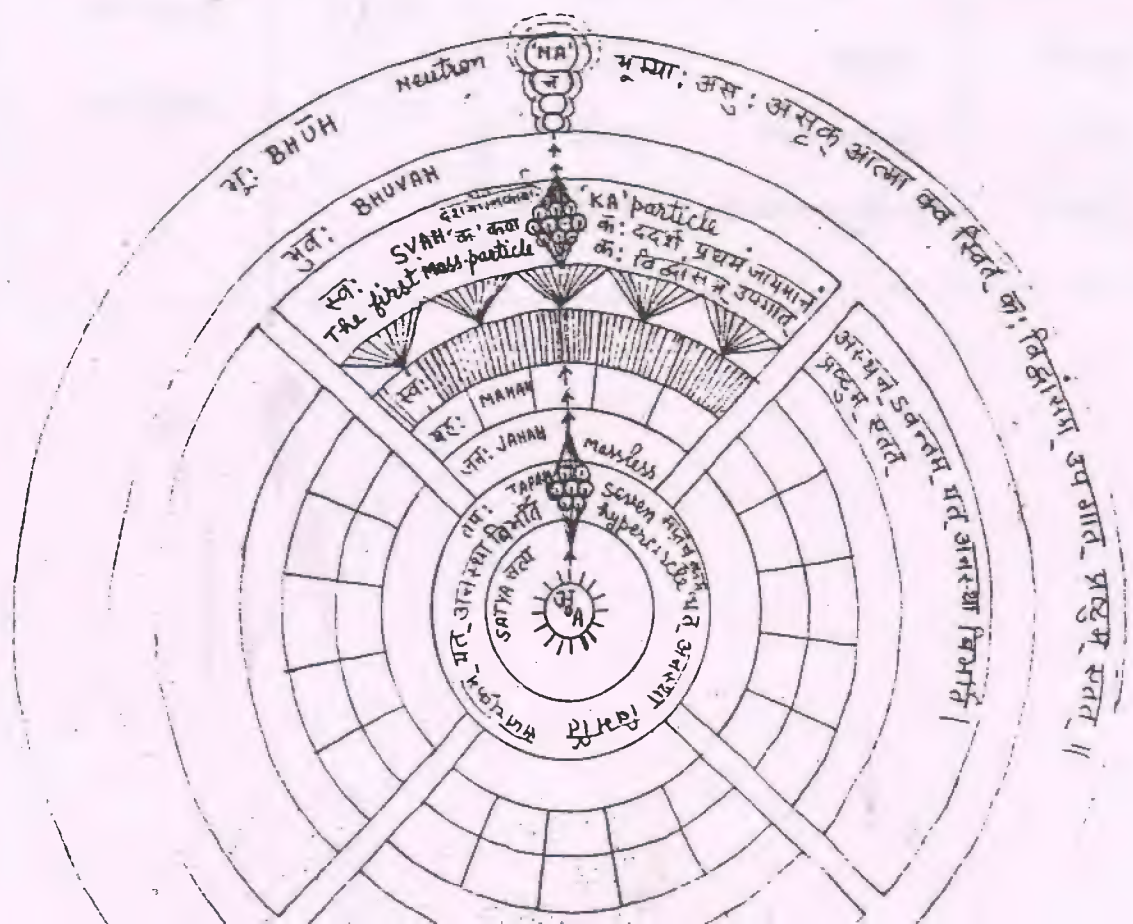
- (4) Who has seen first of all the function of birth of the first mass particle containing bones made of matter?

The function of seven hypercircle in 'RTA' whose structure is made of only of the energy and which has no mass of any materialistic particle, is converted into a function of having mass of ten basic mass particles.

These ten basic mass-particles are called the "DAŚA MOULIKAARTHĀH" . The first mass-particle made of these ten basic-mass particles is called the 'KA' particle. This 'KA' particle is fed by mass-less ~~ten~~ seven-hypercircles made of the energy of 'RTA', which are the synthesis in one unit of ten basic mass-particles.

If some one wants to know, * where do the life, blood and spirit lie in a block of matter containing mass?

Then he should go to that scholar who knows all about the 'KA' particle for this inquiry .*



⑤ पाकः पृच्छामि मनसा विजानन् देवानामेना जिहिता पदानि ।

वत्से बष्कये ऽधि सप्त तन्तून् वितत्तिरे कवय ओतवा उ ॥

पाकः पृच्छामि मनसा अवि ऽजानन् देवानाम् रुना नि ऽहिता पदानि ।

वत्से बष्कये अधि सप्त तन्तून् वि तत्तिरे कवयः ओतवै ऊम् ॥

पाकः	not a learned man.	अज्ञानी	अधि	upon the base	ऊपर
पृच्छामि	I ask	में पूछता हूँ।	सप्त	all the seven	सातों को
मनसा	by my mind	मन से	तन्तून्	fibres	तंतुओं को
अवि ऽजानन्	Not knowing	न जानता हुआ	वि	in a particular way	विशेष प्रकार से
देवानाम्	of the DEVAS	देवताओं के	तत्तिरे	have stretched	ताना है।
रुना	These	इन को	कवयः	wise (DEVAS)	बुद्धिमानों ने
नि ऽहिता	put forward	रखे हुएों को	ओतवै	to catch	(देवों ने) पकड़ने के लिए
पदानि	steps	पदों को	ऊम्	whether	क्या
वत्से	in the son	पुत्र में			
बष्कये	fully grown up	पूरे जवान में			

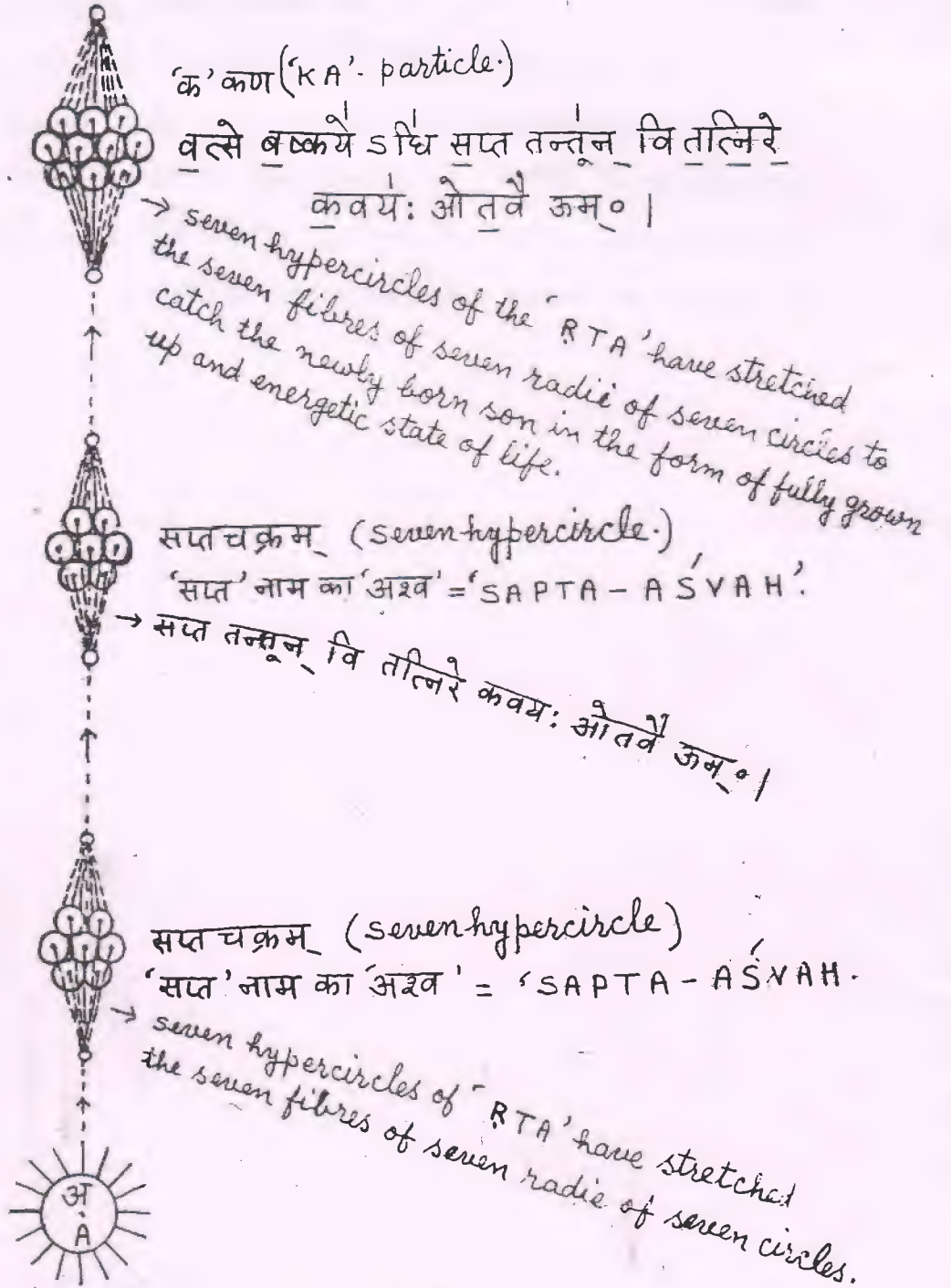
(52)
 ⑤ पाकः पृच्छामि मनसा विजानन् देवानामेना निहिता पदानि ।

वत्से बष्कये ऽधि सप्त तन्तून् विततिरे कवय औतवा उ ॥

पाकः पृच्छामि मनसा अवि ऽजानन् देवानाम् सना नि ऽहिता पदानि ।

वत्से बष्कये अधि सप्त तन्तून् वि ततिरे कवयः औतवै ऊम् ॥

पाकः पृच्छामि मनसा अवि ऽजानन् देवानाम् सना नि ऽहिता पदानि ।



- (5) I am not a learned man. I do not know by my mind these different steps which are put forward by the wise 'DEVAS'. So I ask you whether the wise 'DEVAS' of seven hypercircles of RTA have stretched the seven fibres of seven radii of seven circles to catch the newly born son in the form of fully grown up and energetic state of life in the further step. (This son is 'KA' particle which is made of ten basic-mass particles. These ten basic-mass particles (दश मौलिक अर्थाः) are assimilated in one unit of mass-particle of 'KA' by two seven hypercircles. Thus the energy of 'DEVAS' is converted in to mass of two seven-hypercircles. Thus the energy of 'DEVAS' is converted in to mass of matter by these steps of wise 'DEVAS'.)

⑥ अचिकित्वाञ्चिकितुषश्चिदत्र कवीन् पृच्छामि विद्वानेन विद्वान् ।

वियस्तस्तम्म षट् इमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥

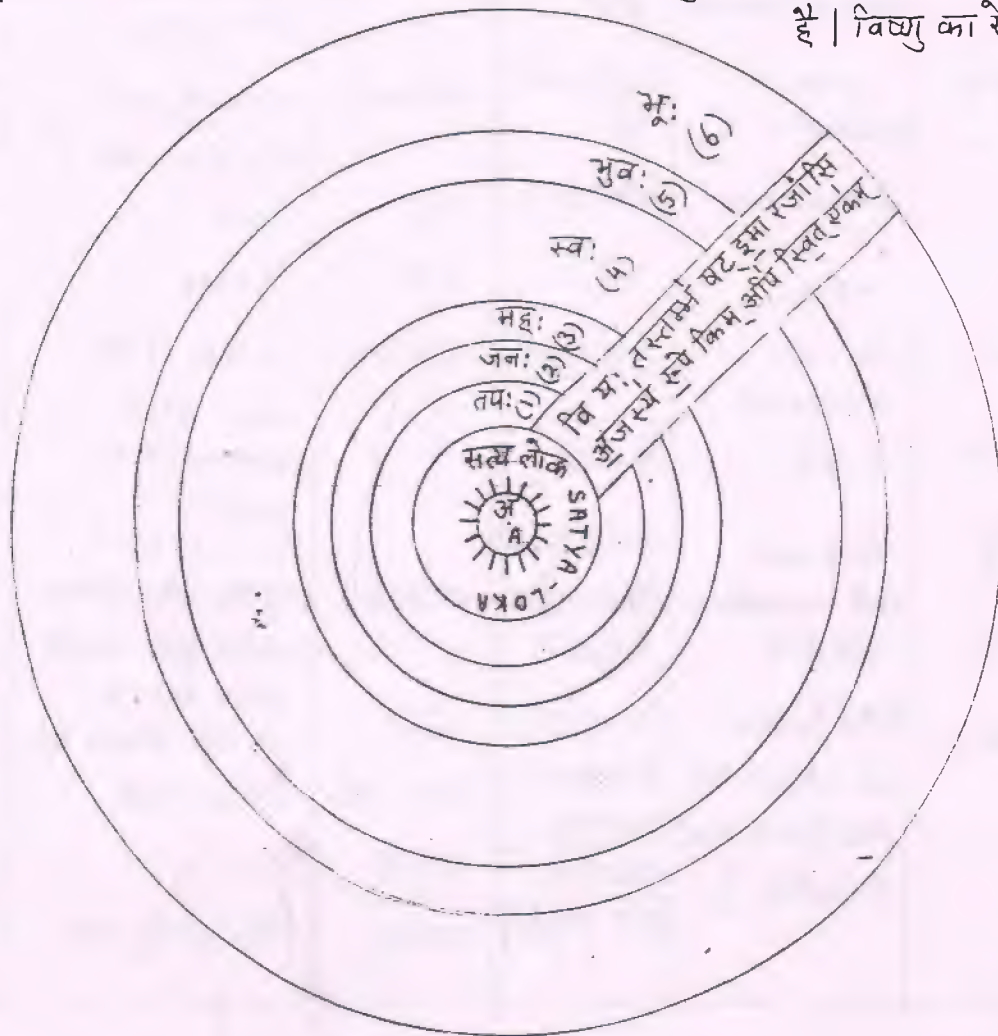
अचिकित्वान् चिकितुषः चित् अत्र कवीन् पृच्छामि विद्वानेन विद्वान् ।

वि यः तस्तम्म षट् इमा रजांसि अजस्य रूपे किम् अपि स्वित् एकम् ॥

अचिकित्वान्	Being not a learned person	न जानता हुआ	वि	particularly	विशेष रूप से
चिकितुषः	Learned persons.	जानने वालों को	यः	who ever	जिसने
चित्	conscious	चेतनायुक्त	तस्तम्म	keeping well attached with it.	धाम्म कर रखा हुआ है
अत्र	here	यहाँ	षट्	six	छः ओं को
कवीन्	minute observers.	क्रान्त दृष्टा	इमा	These	इन को
पृच्छामि	I ask	में पूछता हूँ	रजांसि	spaces of the loci of the movements of DEVA'S i.e. LOKA'S	लोकों को तब लोकों में स्थित देवों के और लोकों के अन्तीरक्षों के
विद्वानेन	to know	जानने के लिए	अजस्य	of the structure which gets birth from the 'A' in the shape of what ever	'अ' से जन्मी रचना के
न	Not or Neutron scholar	नहीं या न्यूट्रोन	रूपे		रूप में
विद्वान्		विद्वान	किम् + अपि		कुछ भी क्या
[न विद्वान्]	[who knows all about the Neutron, that scholar]	[न्यूट्रोन के विषय में सब कुछ जानता है, ऐसा विद्वान्]	स्वित्	is	है
			एकम्	the only one	केवल एक

④ ओ॒ची॒क॒त्वा॒ञ्चि॒क॒तु॒षः॑ क॒वीन् पृ॒च्छामि॑ वि॒द्वाने॑ न वि॒द्वान् ।
 वि॒यस्त॒स्तम्भ॑ षट् इ॒मा रजा॑सि अ॒जस्य॑ र॒न्पे कि॒मपि॑ स्वि॒देक॑म् ॥
 ओ॒ची॒क॒त्वा॒ञ्चि॒क॒तु॒षः॑ चि॒त् अत्र॑ क॒वीन् पृ॒च्छामि॑ वि॒द्वाने॑ न वि॒द्वान् ।
 वि॒यः त॒स्तम्भ॑ षट् इ॒मा रजा॑सि अ॒जस्य॑ र॒न्पे कि॒मपि॑ स्वि॒त् एक॑म् ॥

वि यः तस्तम्भ षट् इमा रजांसि अजस्य रन्पे तद् सत्यं लोकम् स्वित् एकम् अस्ति ।
 वह एक सत्य लोक है - जिसने इन छः लोकों (1) तपः (2) जनः (3) महः (4) स्वः (5) भुवः (6) भूः
 को 'अ' से जन्मे 'अजः' के रूप में अच्छी तरह धाम्ना हुआ है । 'अ' से जन्मा अजः 'सत्यलोक'
 है । विष्णु का रेत भी 'अजः' है ।



It is the one 'SATYA-LOKA' which is keeping well attached the other six 'LOKAS' named as (1) TAPAH, (2) JANAH, (3) MAHAH, (4) SYAH, (5) BHUVAH, (6) BHUH with itself in the form of 'AJAH'. The word 'AJAH' means - which is born from 'A'. The 'RETAH' of the god VISHNU is also a form of 'AJAH'.

(56)
who know all about the Neutron,

(6) Being not a learned person, I ask the learned 'RSIS' "what is that one in the form of 'AJAH', which is keeping well attached the six LOKAH with itself?" (The names of these six 'LOKAS' are TAPAH, JANAH, MAHAH, SVAH, BHUVAH and BHUH). 'AJAH' means which gets birth from 'A'. 'SATYA-LOKAH' is the one which gets birth from 'A' at first in the form of 'AJAH'. This is one in the form of 'AJAH' which keeps other six 'LOKAS' well attached with itself by means of 'SAPTA' - the horse i.e. the seven hypercircles of 'RTA'. These seven hypercircles of RTA generate the radio-waves inside the nucleus of an atom and give birth to different types of 'DEVAS' in different 'LOKAS'. Thus the six 'LOKAS' are stretched on one SATYA-LOKAH in a well defined way by means of the radio-waves generated by the seven hypercircles born from 'A'. This seven-hypercircle of RTA also gets birth from 'A', So these seven hypercircles are also in the form of 'AJAH' which generate radio-waves. The basic element in the form of seven hypercircles moving outwards through radiowaves is called the 'RETAH' of 'VISNU'. It is also a form of 'AJAH'. 'RETAH' of 'VISNU' means the 'semen of the god 'VISNU'.

(7) इह ब्रवीतु य इमं अङ्गं वेदास्य वामस्य निहितं पदम् वेः ।

शीर्ष्णाः क्षीरम् दुहते गावो अस्य वीज्रिं वसाना उदकं पदापुः ॥

इह ब्रवीतु यः इमं अङ्गं वेद अस्य वामस्य निऽहितम् पदम् वेः ।

शीर्ष्णाः क्षीरम् दुहते गावः अस्य वीज्रिम् वसाना उदकम् पदा अपुः ॥

इह ब्रवीतु यः इमं अङ्गं वेद अस्य वामस्य निऽहितम् पदम् वेः शीर्ष्णाः	Here must tell one who this one definitely knows of this of the left hand rotating productive force emerged from 'A' i.e. of the goddess 'SARASVATI' the wife of the god 'VISHNU' perfectly placed step of the further construction of the bird i.e. of the 'KSTRA' which flies just like a bird in the space of 'DYOU' full of the 'RTA' from the vortex	यहाँ बताये जो इसको निश्चय पूर्वक जानता है इसके वामावर्त में घूम कर चलने वाली विष्णु से निकली उसकी उत्पादक शक्ति के, अर्थात् विष्णु की पत्नी वाम भाग में आई देवी सरस्वती के पूर्ण रूप से रखे हुओं को आगे रचना करने के लिए रचना के पद को पक्षी के, अर्थात् उस क्षीर के रूप में बने पक्षी के जो ऋत से भरे द्यौ में उड़कर चलता रहता है । शीर्ष बिन्दु से	क्षीरम् दुहते गावः अस्य वीज्रिम् वसानाः उदकम् पदा अपुः	the one unit structure of a 'KSTRA' in the 'RTA' which flies just like a bird in the space of 'DYOU'. milks for himself, or drinks the milk. the cows, which are the condensed structures made of the seven hypercircles getting the shape of the basic mass- particles i.e. the blocks of the mass-particles. of it the shape being dressed liquid state of the mass of the matter i.e. fluid. by the step of the construction. sucks - - - - (the KSTRA's of the 'RTA')	ऋत में बनी रचना को सबसे छोटी इकाई 'क्षीर' को जो पक्षी की तरह द्यौ में उड़ता है अपने लिए दूध को दौहता है, अर्थात् दूध को पीता है । गौ सं, जो ऋत में सप्तपरावर्तों के गहवतर होने पर बने मौलिक अर्धों के धूलिके कणों से बने अर्ध पिण्ड है इसके रूप को पहनती हुई आर्द्र रूप के पदार्थ को । रचना के पद द्वारा पीता है (ऋत के क्षीरों को)
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- (7) He must tell here, one who knows definitely about next step put forward by the left hand rotating whirl of 'KṢĪRAS' of 'A' for construction, in which a 'KṢĪRA' is flying in the shape of bird. The seven sister-cows in the form of seven circles of a seven-hypercircle of 'ṚTA' are milking the one vertex of left hand rotating whirl of 'A' and are sucking the upward coming liquid milk of 'KṢĪRAS'. By this next step the seven sister-cows are getting themselves dressed with the shape of dense mass containing particles of matter [which are named as MOULIKA-ARTHĀH (मौलिक अर्थाः)] (Only the mass particles can acquire a shape and not the others.)

(60)
 ⑧ माता पितरमृत आ बभाज चीत्यगे मनसा संहि जग्मे ।

सा बीमत्स गर्भरसा निबिच्छा नमस्वन्त इदुप वाकमी युः ॥

माता पितरम् ऋते आ बभाज चीती अगे मनसा सम हि जग्मे ।

सा बीमत्सः गर्भरसा निबिच्छा नमस्वन्तः इत् उप वाकम् ईयुः ॥

माता	Mother, the mother of DEVAS. i.e. the 'ADITI'. in the part of 'AŚNA' of the nucleus of an atom.	'माता' अणु की नाभि के अंश भाग में देवी की माता 'अदिती'	सा	She, the mother 'ADITI'. being willing to get herself pregnant or the terrible by the flow of the semen i.e. by the flow of the current of 'RTA' of the 'PURUṢA'	वह माता 'अदिती' गर्भ धारण करने की इच्छा वाली अथवा भयानक रूप वाली गर्भ प्रदान करने वाले वीर्य के रस से, अर्थात् 'पुरुष' की ऋतु की धारा से
पितरम्	Father, the father of the 'AŚNA' i.e. the 'PURUṢA' in the 'RTA' after coming to father was interlinked	पिता को, नाभि में अंश के पिता 'पुरुष' को ऋतु में पिता के पास, आ कर सीर हुई	बीमत्सः	गर्भरसा	गर्भ प्रदान करने वाले वीर्य के रस से, अर्थात् 'पुरुष' की ऋतु की धारा से
ऋते	in the 'RTA'	ऋतु में	निबिच्छा	sufficiently injected	खूब बीर्य गई
आ	after coming to father was interlinked	पिता के पास, आ कर सीर हुई	नमस्वन्तः	after being satisfied by getting the feeding of semen made of the current of the 'RTA'. of the Electron	ऋतु की धारा का गर्भ में पोषण प्राप्त करके तृप्त होती हुई
बभाज	with full attention	ध्यान पूर्वक	इत्	soft speech by the sound of resonance created by the wave of 'KṢIRA's' in the medium of 'RTA'. got	'इत्' की 'क्षीर' की तरंगों द्वारा ऋतु में उत्पन्न नाद की कोमल वाणी को
चीती	in its first contacting part willingly	सम्पर्क के आगे के भाग में अपने मन से	उप वाकम्	got	प्राप्त किया ।
अगे	sufficiently	सम्यक् रूप से			
मनसा	definitely	निश्चय पूर्वक			
सम्	got pregnancy	गर्भित हुई			
हि					
जग्मे					

ॐ माता पितरभृत उ॥ बभ्राज चीत्येगे मनसा सीहि जग्मे ।

सा बीभत्स गर्भ रसा निबिद्धा नमस्वन्त इदुपवाकमीयुः ॥

माता पितरम् श्रोते आ बभ्राज चीती अगे मनसा सम् हि जग्मे ।

सा बीभत्सः गर्भ रसा निऽ बिद्धा नमस्वन्तः इत् उपऽ वाकम् द्वयुः ॥

['ADITI' the mother of gods.]

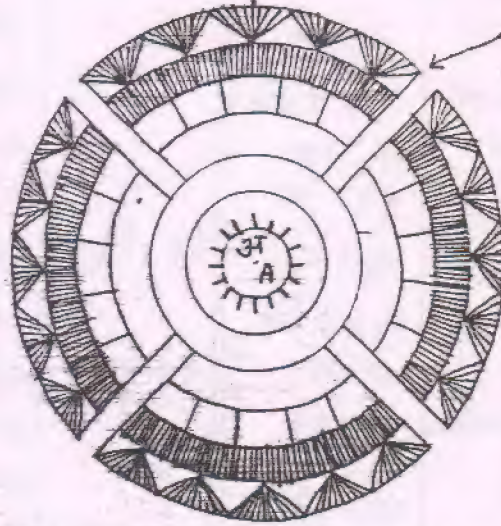
देव माता पञ्च प्राणामि - 'आदीति'

चीती अगे मनसा सम् हि जग्मे ।

सा बीभत्सः गर्भ रसा निऽ बिद्धा नमस्व

उपऽ वाकम् द्वयुः

(61)



पितरम् श्रोते आ बभ्राज

After covering the whole of the field of its domain, this running current of the 'PURUSA' stops up to too much extent of its capacity dividing itself in to ten fingered shape.

('पुरुष' की रचना structure of the PURUSA)

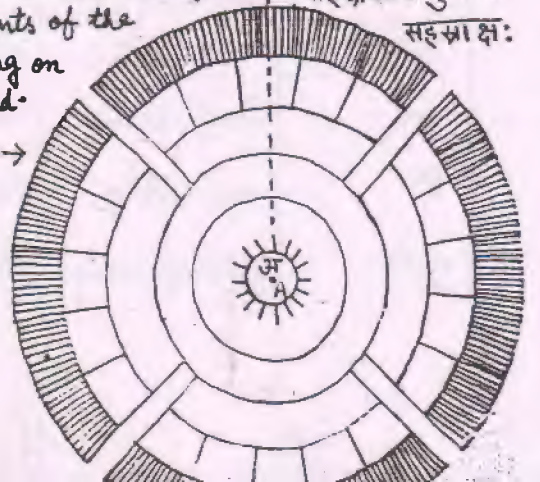
सः भीमं विशन्ते बृत्वाऽत्यतिष्ठद्-

दशानु-लम्

The 'PURUSA' has one thousand branches of each running current of the 'RTA'.

The 'PURUSA' is having one thousand vertices of the vectors of the flowing currents of the energy of the 'RTA' running on the one thousand axis of its field.

"PURUSAH" the father of the gods.

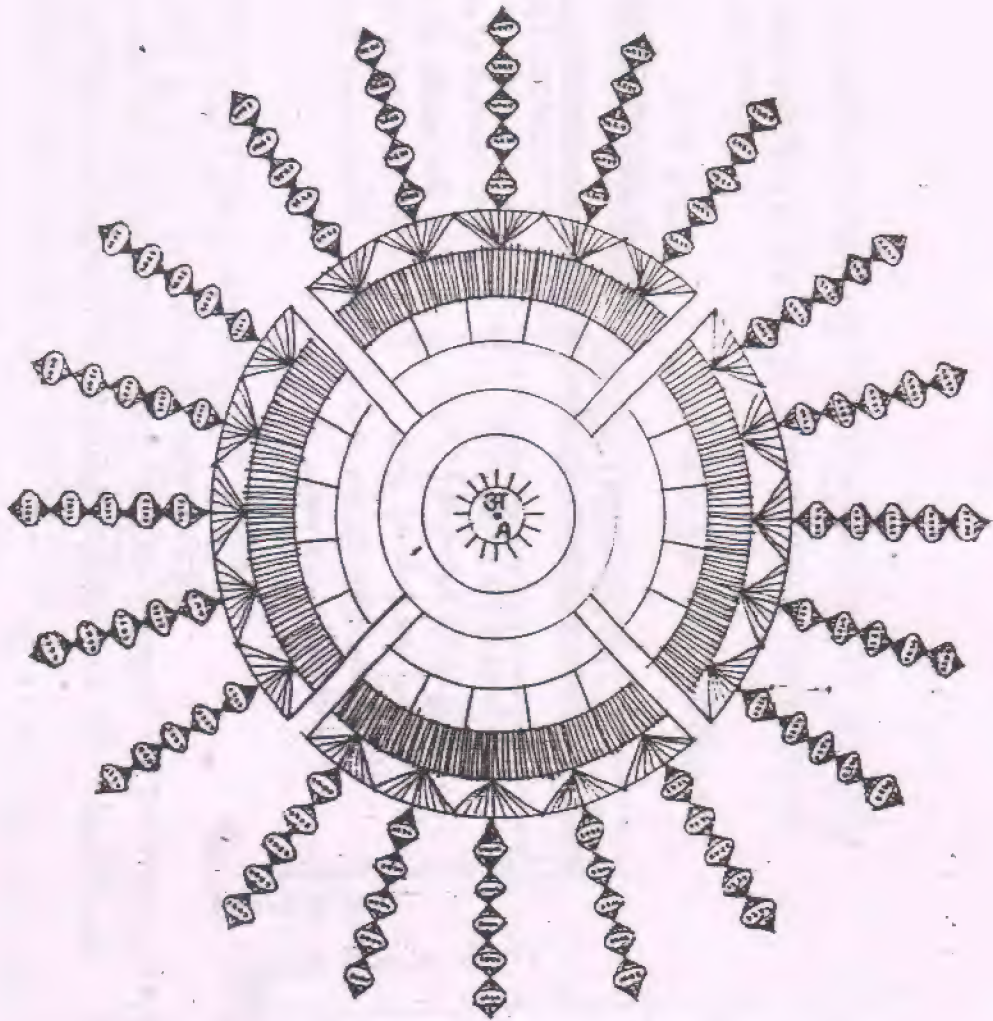


सहस्र पात ।

सहस्र शीर्षा पुरुषः सहस्राक्षः

⑧ माता पितरम् ऋते आ ब्रमाज च्यीती अग्रे मनसा सम हि जग्मे ।
सा बीमत्सः गर्भे ऽ रसा नि ऽ बिद्धा नमस्वन्तः इत् उप ऽ वाकम् ईयुः ॥

The fully grown up mother of gods, the 'ADITI' or the 'PANCA - PRĀNORMI' linked with the father of gods, the 'PURUSA' in the 'DYOU' is shown here in this figure.



The 'ENERGY' of 'DYOU' is being converted into the mass of the 'MATTER' of the goddess 'ADITI' in this function of linking the mother 'ADITI' with the father the 'PURUSA' in 'DYOU' of the gods.

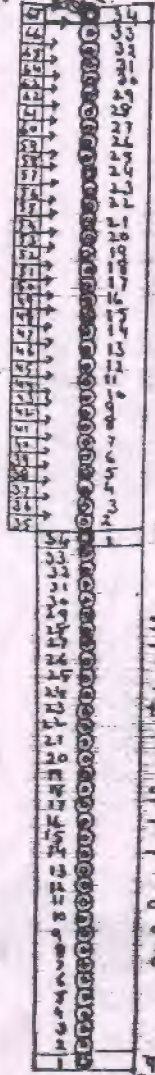
MAHI JĀTAM ARMU
of the basic mass particles
(भौतिक अणु
ना सहजान् अणु)

one finger of the vector of the energy of the PURUSA out of the ten fingers
॥ १२३४५६७८९१० ॥

यमेन दत्तं त्रित सनमयुनिगिन्द्रसुणं प्रथमो अद्यमतिष्ठत् ।
गन्धर्वो अस्य रश्मिनामगुण्णान् सूर्यादश्च वसवो निरतष्ट ॥
(ऋग्वेद-1, 63, 2)

सहस्रशोको पुण्यः सहस्राक्षः

सहस्र पातः



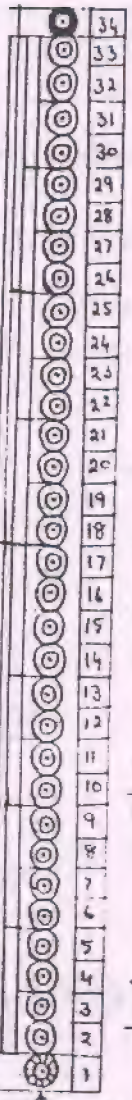
['PUR' = The whole body.]

Explanation by figures of the formula $E = mc^2$
i.e. $E = m (3.35 \times 10^8)^2$

See the figure of the structure of the 'PURUSA' also.

यदक्रन्दः प्रथमं जायमान उद्यान् समुद्रादुतवा पुरीषात् ।
इमेनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महिजातं ते अर्वज ॥ (ऋग्वेद-1, 163, 1)

परीषः = central controller
'ARMU' of the 'PUR'
[structure of an 'ASVA']



(63)

यतोऽस्त्रिंशद् वाजिनो देवबन्धोर्वर्द्धक्रास्त्रपस्य स्वधितिः समिति ।

आचक्ष्मो नात्रा पुमना कुणात् परस्पररनुयुव्याविशस्त ॥ (ऋग्वेद-1, 162, 18)

(8) 'ADITI', the mother of DÉVAS, who is capable to reproduce massparticles got herself linked in 'RTA' (ऋत) with the father-the 'PURUṢA', for the process of reproduction with full attention. In the next step, she being willing to get herself pregnant, was really sufficiently injected semen of 'RTA' by the 'PURUṢA'. After getting the feeding of semen in her womb for fertility, she acquired the soft sound of wave-resonance in her body (of 'PANCA PRĀṆORMI', i.e. the body of five matter waves) becoming terrible.

Thus the energy of 'DYOU' in the form of 'PURUṢA' is interlinked with the function of mass-converting wave in RTA. This matterwave having five wavelength around the centre of the nucleus of an atom is stationary and stable at its orbit and is called the 'ADITI'.)

The formula $E = mc^2$ can not be said correct because of the mistake, which is not taken into consideration while forming it. This mistake can be under lined as follows :-

While calculating the value of the 'C' we take it the speed of the light which is actually the speed of the photon i.e. of the light particle. This light particle i.e. the photon radiates further and releases the energy further more. Now this energy which is released by the radiation of the photons just as in photo-voltic cells, while light energy converts into electric energy is not taken into consideration by the Einstein for the calculation of the value of 'C' in $E = mc^2$. He takes only the velocity of the photon in the space. Hence it is under estimated. Hence this formula is not perfectly correct.

Moreover the vedic formula directly relates the proportionality of the energy of 'ARNAVAS' with their mass of the basic mass-particles of the matter which is being converted

continuously by the natural process. Hence it is more correct and more justified than that calculations of the Einstein. Basically the formula becomes the same $E = mc^2$, but the units of E and m are different in both the systems and the value of ' c ' also differs. These values of ' E ', ' m ', and ' C ' can be found in reality by practical observations through experiments. This work is to be done by the scientists.

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ् क्रौरवस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुजा कुणोत परुष्यरुनुधुव्याविशस्त ॥

(RAGVEDA- 1, 162, 18)

This Mantra states that the magnitude of the vector of the energy of the Divine Horse has thirty four units of 'DEVAS' bonded in a chain of hypercircles of 'ARNAVAS'. This body of the chained 'ARNAVAS' is without any hole in it from where its energy may leak out. Declaring, you may separate each part of its ribs of its chain of 'ARNAVAS' by pushing the cutter knife in between them.

Each 'DEVA' of the bonded chain of thirty four 'DEVAS' appears here to be the connected hypercircle of an 'ARNU'. This is clarified by the explanation of the following Mantra's :-

यदक्रन्दः प्रथमं जायमान उद्यन् समुद्रादुत वा पुरीषात् ।
श्रेयस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महिजातं ते अर्वन् ॥

(RAGVEDA- 1, 163, 1)

This Mantra states that the divine horse made the harsh sound neighing when getting the birth appeared from the controlling central 'ARNU' of the body of the nucleus or from the ocean of 'ARNAVAS'. [(अर्णव) समुद्रात् उत वा पुरीषात् । पुर+ईश=पुरीष = controller of the whole body lying in the centre.) Oh, thou Divine Horse!

you have the sound and beautiful wings of the Hawk and feet of the Deer fit for fast running. You are worthy pray when you are getting birth again in the form of earthen particle in the shape of a basic mass-particle.

युमेन दत्तं त्रित सन्मयुनगिन्द्र सृणं प्रथमो अर्घ्यतिष्ठत् ।
गन्धर्वो अस्य रश्मिनामगृभ्णात् सूर्यदशवं वसवो निरतच्छ ॥ (RAG VEDA-1, 163, 2)

This horse was given birth by the controller 'ARNU' of the 'PUR' i.e. of the body of the nucleus. It was joined with one another by the 'TRITA' i.e. by the condensed one 'ARNU' made by collection of the energy of three 'ARNAVAS'. The 'KA' particle i.e. the 'INDRA' rode on it at first. The most minute particle, which radiates carrying the fragrance caught its reins. The god 'VASUS' have made it from the light particles of the 'SUN' i.e. from the photons.

The one unit magnitude of an 'ASVA' has thirty four hypercircles of 'ARNAVAS'. But when the two structures of the 'ASVAS' are joined by the 'TRITA', then one 'ARNU' of the 'TRITA' becomes common to both of them. Hence the total number of 'ARNAVAS' in the joint set of the two 'ASVAS' become $34+34-1=67$. So the actual number of 'ARNAVAS' in one 'ASVA' releasing the energy become $\frac{67}{2} = 33.5$. Hence the total number of hypercircles of the 'ARNAVAS' releasing the energy in the nucleus become $33.5 \times 10^7 = 3.35 \times 10^8$ i.e. thirty three and half crores. This is the total number of 'DEVAS' which is told in the 'PURANAS'. $[10^7 = 1000 \times 1000 \times 10 \rightarrow \text{सहस्र शीर्षा पुरुषः सहस्राक्षः \times सहस्र पात् \times दशाङ्गुलम्}]$
(पुरुष की संरचना से) [from structure of the PURUSA]

Hence, if a block of matter has a mass of 'm' in 'KA' particles, then the total energy 'E' of the mass of 'm' 'KA' particles will be proportional as $E = m (3.35 \times 10^8)^2$ where $(3.35 \times 10^8)^2$ is the total measurement of the hypercircles of the energy of 'ARNAVAS'.

This is the refined form of the famous formula of the Einstein $E = mc^2$, which seems to be more correct.

ASVA' on the 63rd page and figure of an 'ARNU'

(9) युक्ता माता सी च्छुरि दीक्षणाया अतिष्ठत् गर्भो वृजनी प्वन्तः ।

अमीमेद् वत्सो अनुगामपश्यद् विश्व रूप्यं त्रिषु योजनेषु ॥

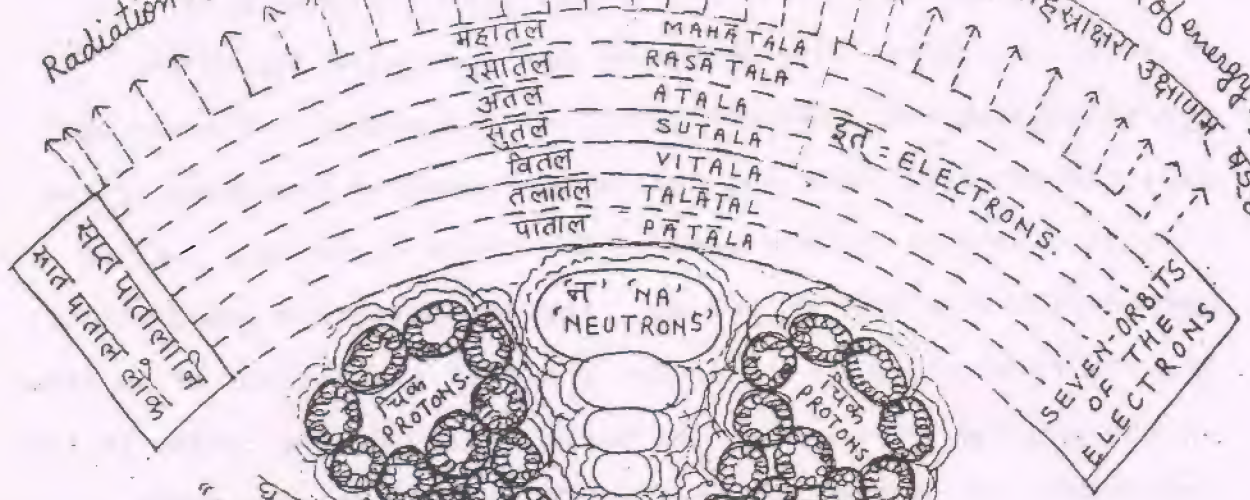
युक्ता माता आसीत् च्छुरि दीक्षणायाः अतिष्ठत् गर्भः वृजनीषु अन्तः ० ।

अमीमेत् वत्सः अनु गाम् अपश्यत् विश्व रूप्यम् त्रिषु योजनेषु ॥

युक्ता	linked	युक्त हुई	अमीमेत्	wept making the sound.	मिमियाने की
माता	Mother 'ADITI'	अदिती माता	वत्सः	the son of 'ADITI'	आवाज में रोया ।
आसीत्	was	हुई		the 'KA' particle.	'अदिती' का पुत्र
च्छुरि	in the chennal	छोरे में, ऋत की चारा के बहाव में	अनु	the god 'INDRA'.	'क' कण (इन्द्र)
दीक्षणायाः	of the gift of the semen	दीक्षणा के, वीर्य की दीक्षणा के	गाम्	the followers	पीछे-पीछे होने वाले
अतिष्ठत्	was placed, installed	ठहरा है	अपश्यत्	the mass particles	अर्थ-पिण्डों को
गर्भः	Pregnancy	गर्भ	विश्व रूप्यम्	saw	देखा
वृजनीषु	in the moving, in vibrating.	चलने वालीयों में, अथवा काँपती हुईयों में	त्रिषु	whole of the body of the shape of the nucleus of the atom.	रचना के सारे रूपों के सहित वाली
अन्तः	in the interior of	आन्तरिक भाग में	योजनेषु	of all the three parts of the nucleus - PALITA, ASHA and the 'GHATA-PR.S. THA'	अणु की नाभि के पूरे रूप को
				in the adjoined form. or in the joining.	तीनों को नाभि के तीनों भागों पलित, अश्न, घृतपृष्ठ को
					स्थानों को जोड़ने में

Radiation of the energy of the KHA by quarks

Radiation of energy of the KHA (68)
नवपदी सहस्राक्षरा उक्षाणम् षड्वन्द्यकारा



चतुष्टयः
"GHRITA-PRSTHA"



'KA' PARTICLE
(इन्द्र) 'क' कण

'क' अमीमत वत्सः अनुगाम अपश्यत्
'विश्व' सन्ध्यम् त्रिषु योजनेषु

'A' 'ASHA' 'अश्विनी'

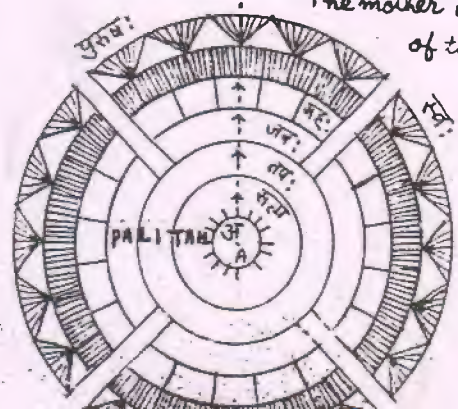
आदिती-मता

अतिष्ठत् गर्भः वृजनीषु
अन्तः ०१
वibrating she was made pregnant inside her womb.

युक्ता माता आसीत् धुरि दीक्षणायाः

The son got birth and wife making resonance. He saw all the three parts - PALITA, ASHA and the GHRITA-PRSTHA. Joining them with one another.

The mother was linked with the channel of the semen gifted by the 'PURUSAH' 'the father'.

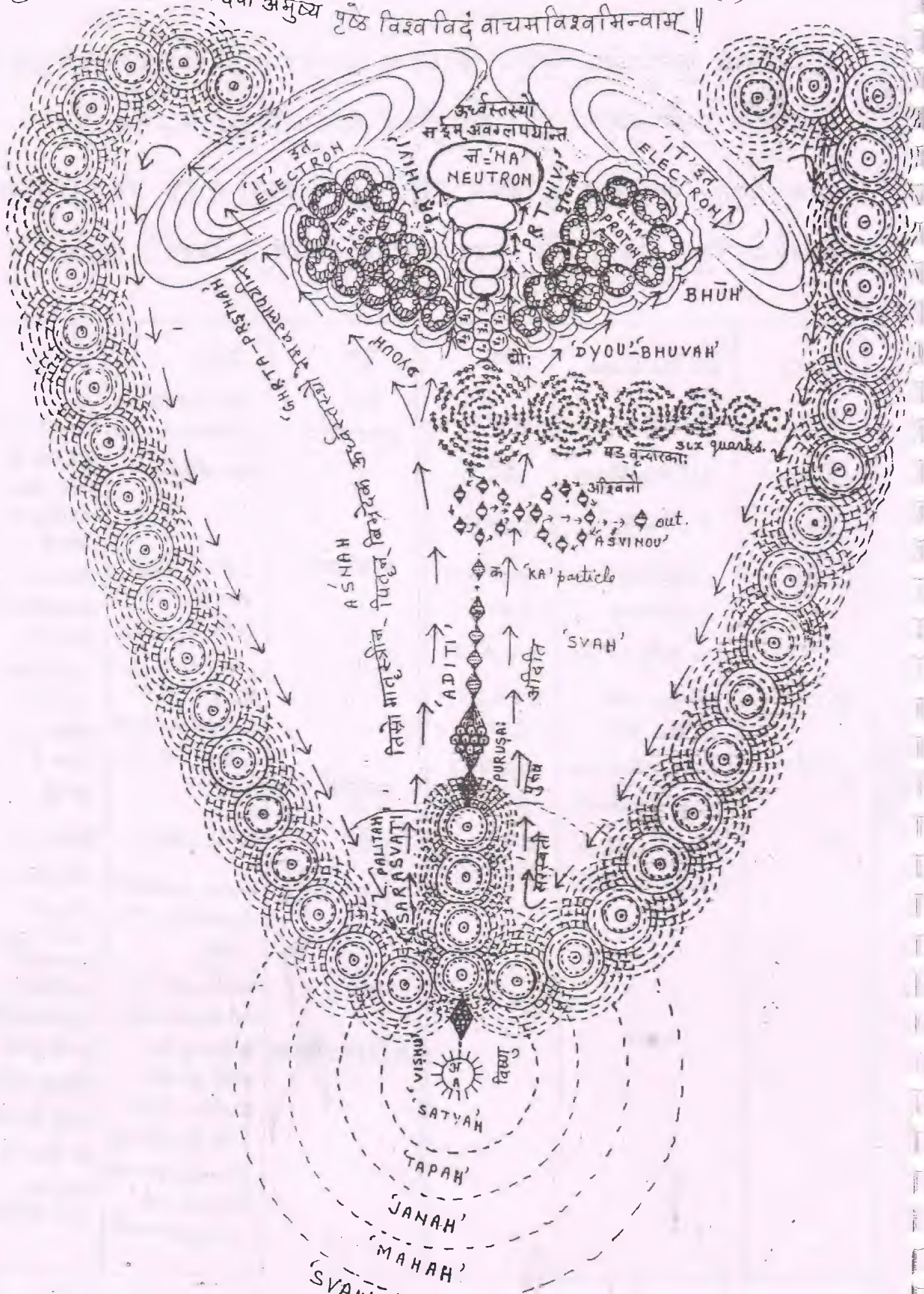


(9) The mother 'ADITI' was linked with the channel of gift of semen of father. The pregnancy was installed inside the vibrating state of 'PANCA-PRĀṆORMI' of the mother. The son 'KA' particle got birth and kept making the sound of resonance of the vibrating wave of his own wave of ten basic particles, i.e. of DAŚA-MOULIKĀRATHĀH'. He the son, the 'KA' particle immediately saw the fully grown up cow of the whole of the nucleus of an atom in the adjoined form of all the three parts or the cycles of the 'PALITAH', the 'ĀŚNAH' and the 'GHṚTA — PRSTHAH' with their respective parts. (See the figure on (68)th page).

⑩ तिस्रो मातृस्त्रीन् पितृन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमवग्लापयन्ति ।
मन्त्रायन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥

तिस्रः मातृः स्त्रीन् पितृन् बिभ्रत् एकः ऊर्ध्वः तस्थौ न इमं अव ग्लापयन्ति ।
मन्त्रायन्ते दिवः अमुष्य पृष्ठे विश्वऽविदं वाचम् अ विश्वऽमिन्वाम् ॥

तिस्रः	All the three	तीनों	इमं	this	इस को
मातृः	Mothers	मातायें	अव	अव + ग्लापयन्ति =	रवा कर गड़प
स्त्रीन्	All the three	तीनों	ग्लापयन्ति	get them inside	कर जाते हैं।
पितृन्	Fathers	पितायें		the stomach.	अपने अन्दर
बिभ्रत्	adopting or	धारण करता	मन्त्रायन्ते	Let us think	समाहित कर
एकः	acquiring	हुआ		over it and	लेते हैं।
ऊर्ध्वः	the only single	एक अकेला	दिवः	talk together.	मिल कर
तस्थौ	above all	सब से ऊपर		about the 'DYOU'	विचारविमर्श
न	at the top.	ऊँचा	अमुष्य	which is the	करते हैं।
	is posted and	ठहरा हुआ	पृष्ठे	energetic space	ऊर्जा से भरे
	staying there	है	विश्वऽविदम्	full of 'RTA'	होने के जो
	the 'NA' particle	'न' कण	वाचम्	of it	सदैव उग्रा
	i.e. the neutron.	अर्थात् न्यूट्रॉन	अविश्वऽमिन्वाम्	on the surface	रहता है।
				which is acquired	इस की
				by whole of the	पृष्ठतल पर
				body	जो पूर्णरूप
				the speech of	के द्वारा
				the resonance	प्राप्त किया
				to bring the	जाता है
				whole of the	तरंगों की
				creation of 'A'	नाद की वाणी को
				into limits of	'अ' के द्वारा
				its size for the	सृजित सारी
				purpose of	रचना के स्वल्प
				measurement	को सीमा में
					बाँध कर
					मापने के लिए



(10) Adopting all the three mothers and all the three fathers of the 'PALITAN' of the 'ASNAH' and the 'GHRITA - PRSTHA', respectively, the one neutron i.e. the 'NA' particle is posted above all these three in the nucleus of an atom. All the three mothers, getting the semen of the respective fathers, absorb it in to their womb and make it stable for the process of fertilisation.

Now the 'DYOUH' in the form of functioning energy, which is situated on the outward surface of external side of the neutron, (i.e. of the 'NA' particle) is taken in to consideration for further explanation. This part of 'DYOUH' is to be known by all the scholars, who want to know about it. This part of 'DYOUH' binds the limit of the space acquired by the resonance created by the electro-magnetic waves emitted by the nucleus of an atom. Thus this part of 'DYOUH' measures the whole space which is acquired by the atom created by 'A'. ('A' means the god 'VIṢṢNU'.)

The parents as father and mother of the 'PALITAN' are the god 'VIṢṢNU' and the goddess 'SARASVATĪ'. The mother 'SARASVATĪ' is the flow of current of the 'KSĪRAS' of the 'RTA' which will be discussed later on in the Mantras from (49) to (52). The mother of 'ASNAH' is the 'ADITI' of 'PANCA-PRĀṆORMI' and the father is the 'PURUṢAH'. The father of the 'GHRITA - PRSTHA' is the 'DYOU' of the 'BHUVAN LOKAH' and the mother is the 'PṚTHIVI' of the 'NEMI' of the nucleus situated on the outer surface of the nucleus of an atom. (See the figure of the previous Mantra (9) and the figure of this Mantra also.)

॥ द्वादशारं नहि तज्जराय वर्वति चक्रं परिद्वामृतस्य ।

आपुत्रा अग्ने मिथुनासौ अत्र सप्तशतानि विंशतिश्च तस्थुः ॥

द्वादशऽअरम् नहि तत् जराय वर्वति चक्रम् परि द्वाम् ऋतस्य ।

आ पुत्राः अग्ने मिथुनासः अत्र सप्तशतानि विंशतिः च तस्थुः ॥

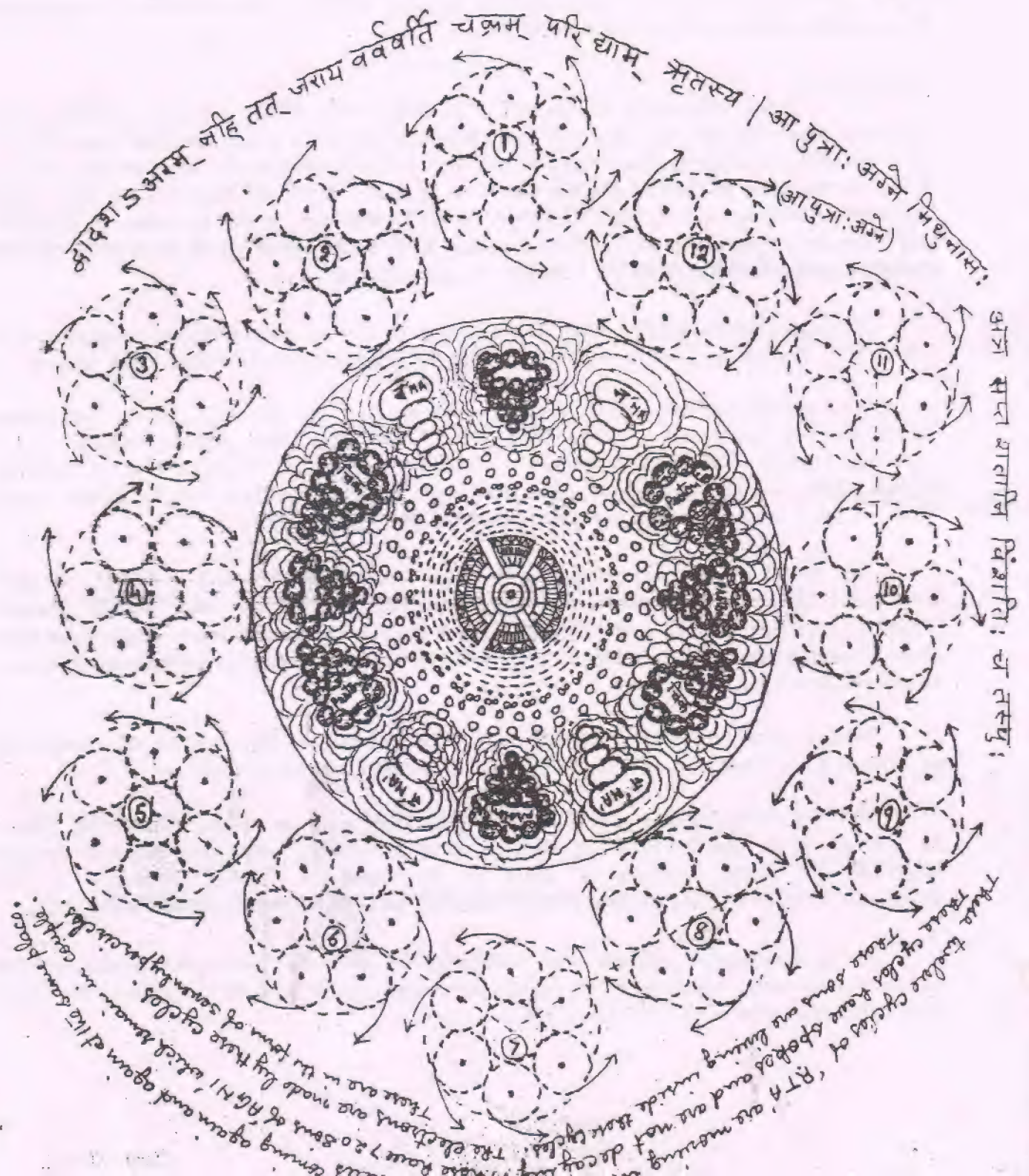
द्वादशऽअरम्	The structure having twelve spokes	बारह अरों वाला बना ढाँचा	आ	which are getting birth after coming out from some structure.	किसी ढाँचे में से बाहर आकर उत्पन्न होने वाले
नहि	not	नहीं	पुत्राः	sons	पुत्र
तत्	That	वह	अग्ने	of the 'AGNI'	अग्नि के
जराय	for decaying	जीर्ण होने के लिए		i.e. of the functioning 'RTA'	(अग्निपुत्र) अर्थात् क्रियाशील
वर्वति	revolving again and again around some-one.	बार-बार घूमता है [किसी के चारों ओर]	मिथुनासः	living in pairs of \pm half spin	ऋत के जोड़े में रहने वाले, \pm घूर्णन के जोड़े में
चक्रम्	cycle	चक्र	अत्र	here, in it	यहाँ इसमें
परि	around the	चारों ओर	सप्त	seven	सात
द्वाम्	'DYOU'	द्वों के	शतानि	Hundreds	सौ
ऋतस्य	made of the 'RTA'	ऋत का	विंशतिः	Twenty	बीस
			च	and	और
			तस्थुः	are placed	स्थित हैं, (ठहरे हैं)

॥ द्वादशार नीह तज्जराय वर्वर्ति चक्रं परिधामृतस्य (74)

आपुत्रा अग्ने मिथुनासो अत्र सप्तशतानि विंशतिश्च तस्युः ॥

द्वादशऽअरम् नीह तत् जराय वर्वर्ति चक्रम् परि धाम् श्रुतस्य ।

आ पुत्राः अग्ने मिथुनासः अत्र सप्तशतानि विंशतिः च तस्युः ॥



द्वादश ऽ अरम् बहि तत् जराय वर्वर्ति चक्रम् परि ग्राम् ऋतस्य ।
आ पुत्राः जग्ने मिथुनासः अत्र सप्त शतानि विंशतिः च तस्युः । ।

The word meaning of this mantra is as follows -

One cycle (consisting of seven 'LOKAS' namely "BHŪH, BHUVAH, SVAH, MAHAH, TAPAH, SATYAM" LOKĀS) is revolving again and again all around in the space of 'DYOU'. This cycle has twelve spokes (by which the other six LOKĀS are linked with the central 'SATYA-LOKA'). This cycle never decays and has no loss of energy inside it. O! AGNI, your seven hundred twenty sons in pair stand in it here which are given birth by the God 'VIṢṆU'. [Here 'AGNI' is the functional RTA, which is operating in a well defined function.]

Explanation -

In the structure of the nucleus of an atom which consists of seven LOKĀS as the successive covers one upon the other, the 'SATYA-LOKA' lies in the centre. The 'SATYA-LOKA' is the seven dimensional space constituting a seven dimensional body, that is why the seven hypercircle of 'RTA' by the name of 'SAPTA-NĀMĀ-ĀSVA' is originated inside this space. When these seven hypercircles start moving from 'SATYA-LOKA' to 'TAPAH-LOKA' to gain the power of 'TAPAS', then these seven hypercircles are called by the name 'SAPTARSI' (सप्तर्षि). [तद् ब्रह्म च तपश्च सप्त ऋषय उपजीवन्ति ब्रह्मवर्चस्युपजीवनीयो भवति एवं वेद । (अथर्ववेद - 8 - 13 - 16 - 10 - 4)] .

This states that the 'SAPTARSI' remain alive on the force of heat energy and enlightenment of 'BRAHMA'. The scholar who knows this fact, he gets the enlightenment of the 'BRAHMA' and life.

Now this first structure of the seven hypercircle inside the 'SATYA-LOKA', when moves outward entering into the other six 'LOKĀS', then it makes many other different structures in the respective 'LOKĀS'. That is why it is stated in the second mantra of this 'SUKTA' that this 'SAPTA-NĀMĀ-ĀSVA' carries the movement of all these seven 'LOKĀS' i.e. from 'SATYA-LOKA' to the 'BHŪH-LOKA' in continuation. [सप्त युजन्ति रथवेद्यक्रमेणो अश्वो वहति सप्तनामा ।]

The centre of this seven dimensional space structure of the 'SATYA-LOKA' is eight dimensional. All the eight dimensions are incident at this centre. This centre is called 'VIṢṆU'. The god 'VIṢṆU' has sixteen 'KALĀS' (विष्णु की सोलह कलायें ।). These are the sixteen frame - parts of the eight dimensional structure. The sixteen formats of the 'VIṢṆU' are the monads of seven dimensions forming the seven hypercircles.

When these seven hypercircles enter in to the 'TAPAH-LOKA', they erect the structures of the six dimensional monads. Hence the 'TAPAH-LOKA' is the six dimensional space.

Now this six dimensional space of the 'TAPAH-LOKA' gives rise to the god 'SAVITR'. Hence the structure of the god 'SAVITĀ' is six dimensional. The energy which is released by the god 'SAVITĀ' for further creation is called by the name of 'SAVA' according to the 'SVETASVATAROPNISHAD'. [युक्तेन मनसा वयं देवस्य सवितुः सवे । सुवर्गेयाय शक्त्या । (स्वेताश्वतरोपनिषद् -2-2)]

The six dimensional structures in the 'TAPAH-LOKA' are made by the eight hypercircles of the previously made seven hypercircles. The seven hypercircles coming from the 'SATYA-LOKA' form these eight hypercircles in the 'TAPAH-LOKA'.

As earlier explained, these eight hypercircles release the heat energy to make further structures in the next 'LOKAS'. Hence the six-dimensional body of the god 'SAVITĀ' has the full capacity to release energy for further structures in the next 'LOKĀS'. Hence by this released energy, the six-dimensional god 'SAVITĀ' makes his twelve formats in the form of spokes emerging from its body. Now the released energy through these spokes making them **axes** of movement, revolves around them while moving forward into the next 'LOKĀS'. This revolving motion around these twelve **axes** give rise to the twelve groups of cycling monads of different dimensional bodies in their respective dimensional spaces of 'LOKAS'. These different kinds of monads in their respective 'LOKĀS' are called the sons of the 'ṚTVIJ-AGNI', which is fertilised by the god 'VIṢṆU'. These sons stand in pairs having $\pm 1/2$ spin in their domain of high intensity.

Now regarding the total number of these monads in the pairs in the outermost one dimensional space of the 'BHŪH-LOKA', the number seven hundred twenty (720) is told here. This number 720 can be explained as follows:

The rule of rising these monads in the next space of the concerned 'LOKA' from the monads of the previous space of its concerned 'LOKA' has been explained by the 50th mantra of this 'SŪKTA' as

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नमः महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः । ।

This mantra states that the 'YAJÑĀ' of a 'DEVA' of a particular dimensional space of the concerned 'LOKA' is performed by the 'YAJÑĀ' of the 'DEVA' of the previous dimensional space of the concerned previous 'LOKA'. Here the monad of a particular dimensional space is called the 'DEVA' of that concerned 'LOKA' and the particular effort made for this rising of the monad is called the 'YAJNA' of that 'DEVA'. In this process, all the properties of the monad of the previous dimensional space come into the monad of the next dimensional space. Thus the required result giving monad of the required properties is achieved in the final space of the 'BHŪH-LOKA'. Such monads already exist in that particular space of the concerned 'LOKA', because this flow of the 'ṚTA' for erecting the structures of the monads in the successive different 'LOKĀS' is continuous from the very beginning.

This rule can be explained algebraically as follows. Let 'A' stands for the dimensional constituent / dimension of the concerned space. Then from six dimensional space onward we have the dimensional counting as –

$$\begin{aligned}
 & \left[\left[\left[\left[\left(\frac{(A)^6}{12A^5} \right)^5 \right]^4 \right]^3 \right]^2 \right] \\
 &= \left[\frac{(A)^{6 \times 5 \times 4 \times 3 \times 2}}{12A^5} \right]^1 \\
 &= \frac{[(A)^{720}]^1}{720(2A^6)} \\
 &= \text{आ पुत्रा अग्ने मिथुनासो ऽत्र} \\
 &\quad \text{सप्तशतानि विंशति च तस्युः ।}
 \end{aligned}$$

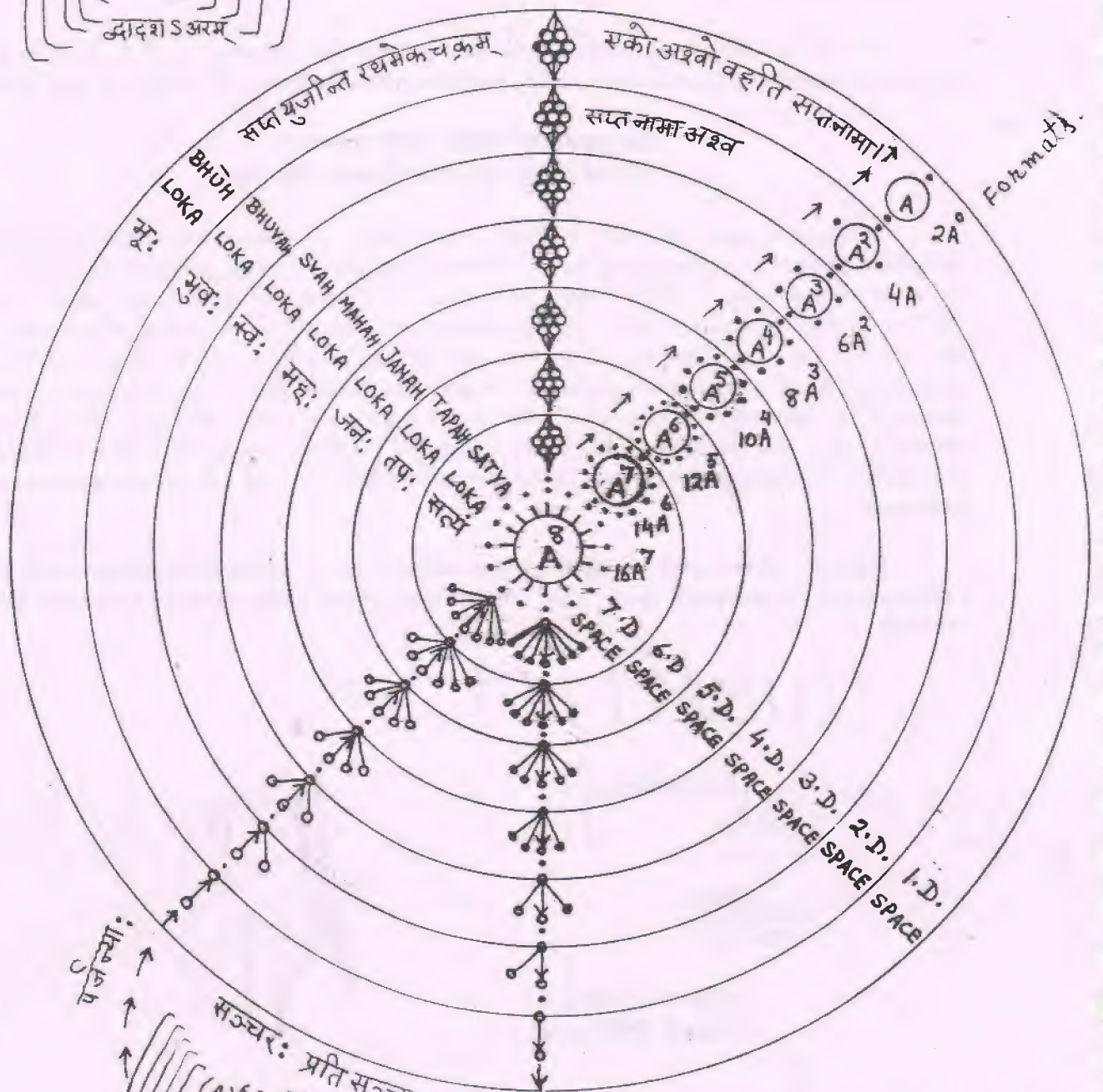
Geometrically this can be shown as on the next page.

द्वादशाऽअरम् नहि तत् जराय वर्वर्ति चक्रम् पार द्याम् श्रुतस्य ।

आ पुत्राः अ॒ग्रे मि॒थुना॑सः अ॒त्र स॒प्त श॒तानि॑ वि॒ंशतिः॑ च त॒स्थुः॑ ॥

$$\left[\left[\left[\left[\frac{(A)^6}{12A^5} \right]^5 \right]^4 \right]^3 \right]^2 \right]^1 = \frac{(A)^{6 \times 5 \times 4 \times 3 \times 2 \times 1}}{6 \times 5 \times 4 \times 3 \times 2 \times 1 (2A^0)} = \frac{A^{720}}{720 (2A^0)} =$$

मिथुनासः अत्र सप्तशताब्धि
विंशतिः च तस्युः



11/20/20

सञ्चरः प्रति सञ्चरः
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$$\frac{(A)^6 574321}{12A5}$$

$$= \frac{(A)^6 \times 5 \times 4 \times 3 \times 2 \times 1}{12A5}$$

$$= A^7 20$$

समानम् सतद् उदकम् उत् च सीत अव च अहऽभिः ।

भूमिम् पर्जन्याः जिन्वन्ति दिवम् जिन्वन्ति अमृतयः॥



(3)



(4)



(5)



(6)



(7)



(8)

Six dimensional space of 'TAPAH-LOKA'.

Five dimensional space of 'JANAH-LOKA'.

Four dimensional space of 'MAHAH-LOKA'.

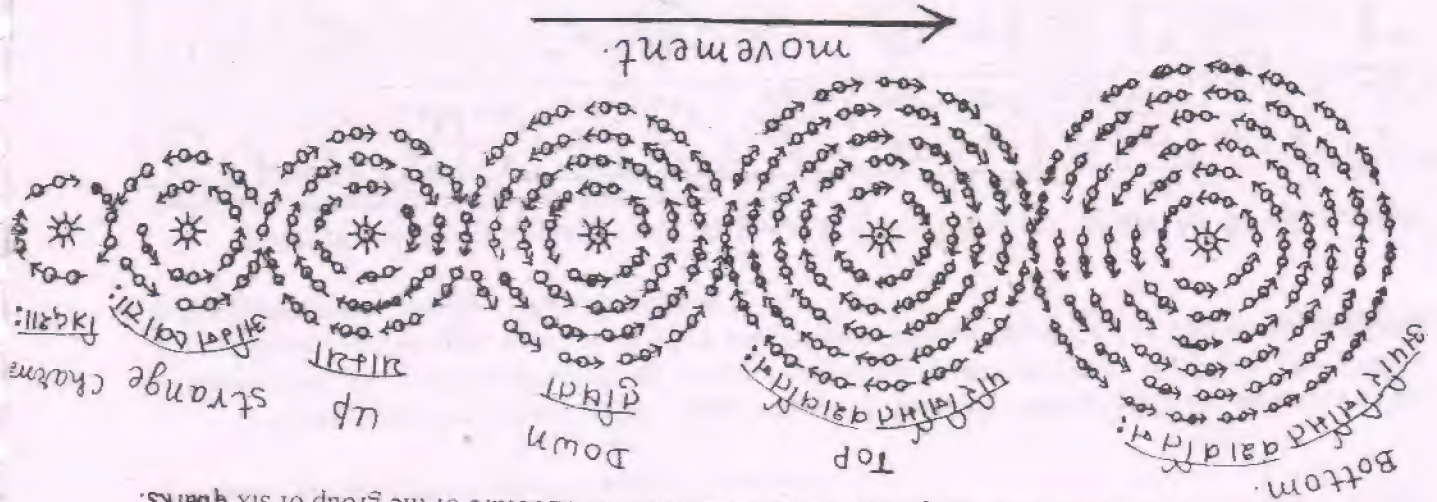
Three dimensional space of 'SVAH-LOKA'.

Two dimensional space of 'BHUVAH-LOKA'.

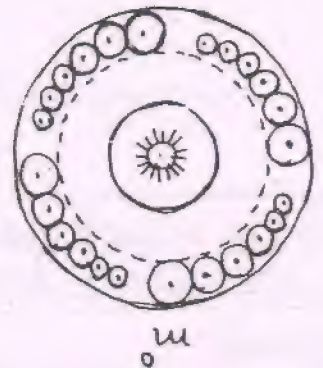
One dimensional space of 'BHUH-LOKA'.

Now we give the structures of the mesons m_0 , m^+ and m^- which arise as the monads in the two dimensional space of the 'BHUVAH-LOKA'. Their number of counting has been told here as 720.

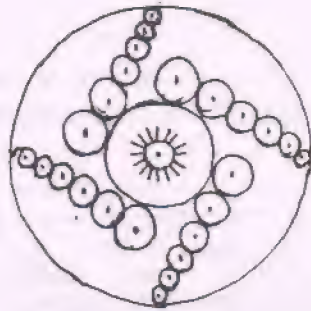
The mesons are made by the quarks. So let us first see the structure of the group of six quarks.



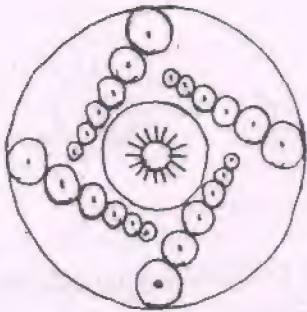
Now this vector of a finite magnitude of energy makes further the structure of the three mesons m_0 , m^+ and m^- in the two dimensional space of 'BHUVAH-LOKA'. Here are given below these structures of the three mesons made by the quarks.



m_0



m^+



m^-

complete in the two dimensional space of the 'BHUVAH - LOKA' because $6 \times 5 \times 4 \times 3 \times 2 = 720$. Here in this two dimensional space of the 'BHUVAH LOKA', the monads of the concerned 'DEVAS' are of one dimension. Hence the calculations can be tabulated as -

$$\begin{array}{r} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \\ \underline{} \\ \end{array}$$

$$\begin{array}{r} (A)_{720} \\ \hline 720(2A) \end{array}$$

























































But the monads in the 'BHUVAH-LOKA' are called the 'TRIVARTMA' (त्रिवर्त). These 'TRIVARTMA's' seem to be the three mesons m^0 , m^{-1} , m^{-1} . Hence it seems that 720 mesons exist in the 'BHUVAH-LOKA' in pairs keeping bonding with each other. Only the m^0 meson seems to go further in one dimensional space of 'BHUH-LOKA' where it again changes into m^0 , m^{+1} and m^{-1} . The m^{+1} and m^{-1} remain inside the 'BHUVAH-LOKA' being attracted by their opposite charges.

When m^0 changes into m^+ , m^+ and m^- in 'BH \bar{U} H-LOKA' of one-dimensional space inside the nucleus then m^0 and m^+ remain there inside the nucleus while m^- goes out of that nucleus to give rise to the structures of electrons in the extra-nuclear part. m^0 makes the blocks of the neutrons while the m^+ makes the blocks of the protons inside the nucleus.

All these structures remain stable in their respective 'LOKĀS'. Moreover all the structures of the nucleus inside the nucleus remain being compact in twelve spokes of cycles of $\bar{R}TA$. The protons arrange themselves in eight such cycles while the neutrons arrange themselves in four cycles as shown in the figure in the 'BHUH-LOKA' on page no. (74).

in the figure in the 'BHUH-LOKA' on page no. (74).

Symbolically this presentation can be given as follows. Let 'A' stands for the dimensional constituent / dimension of the concerned space. Then

$\frac{A}{2A^0}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								
$\frac{A^0}{2A}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								
$\frac{A^0}{2A}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								
$\frac{A^0}{2A}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								
$\frac{A^0}{2A}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								
$\frac{A^0}{2A}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								
$\frac{A^0}{2A}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$								

These given symbols represent as given below -

Eight dimensional space of the god **VIŠṆU** having 16 monads of seven dimensional space as formats.

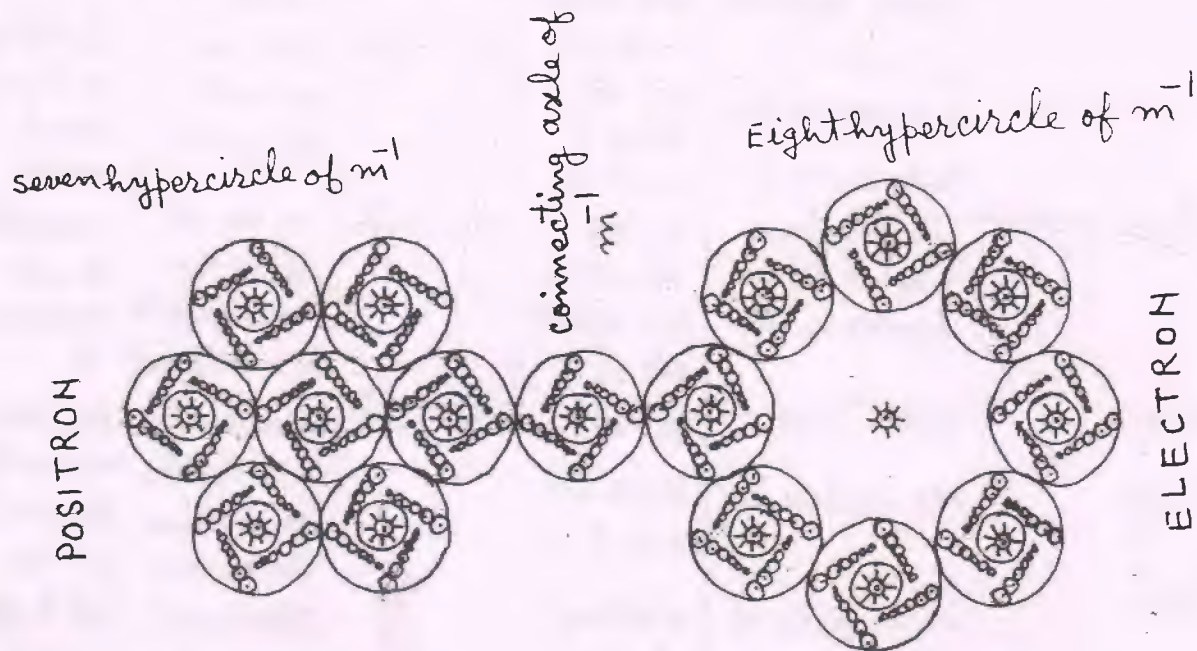


In these structures of the mesons, the quarks are moving forward towards their head and revolving around the centre of the cycle of the meson. In m^0 , the quarks are flexible because they have not absorbed any extra energy of the 'RTA' from the surroundings. That is why m^0 has no charge of any type. In m^{+1} and in m^{-1} , the quarks have absorbed the extra energy of the 'RTA' from the surrounding space of 'DYOU' and have become erect and tighten by that energy. Due to this energy, they change their position in the locus of their rotation around the centre of their concerned meson. If the heads of the quarks go inside towards the centre then the meson gets the positive charge. It gives rise to the structure of m^{+1} meson. If the heads of the quarks go outward towards the circumference of the cycle of the concerned meson then that meson gets the negative charge and give rise to the structure of the m^{-1} meson. These concepts are clear in the figure of the three mesons m^0 , m^{+1} and m^{-1} .

Now m^0 and m^{+1} arrange themselves in the twelve cycles of the energy in the form of spokes coming from the six dimensional space of the god 'SAVITA' of the 'TAPAH-LOKA' and make the blocks of neutrons and protons respectively inside the nucleus in 'BHÜH-LOKA'. The m^{-1} meson goes outside the nucleus and makes the structure of a unit of electron in a particular way. It first arranges its units into seven hypercircle and then into eight hypercircle.

Both the hypercircles H7 and H8 are connected by an extra unit of an m^{-1} meson just like an axle. Hence the structure of the one unit of electron is made by $(7+8+1 = 16)$ sixteen m^{-1} mesons. That is why the measurement of the charge of the electron is found in the sub-multiple of the number 16. The charge of the one unit of the electron is found as $-e = 1.6 \times 10^{-19}$ coulomb in S.I.Units.

Below is given the structure of the one unit of an electron consisting of sixteen m^{-1} mesons.



This structure of the unit of electron is positron on the side of seven hypercircle of m^{-1} while it is electron on the side of eight hypercircle. The seven hypercircle absorbs the mesons m^{-1} while the eight hypercircle releases the mesons m^{-1} , that is why this structure has the dual property of positron and electron.

(16)
 ⑫ पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्द्धे पुरीषिणम् ।

अथैमे अन्य उपरे विचक्षणम् सप्तचक्रे षट्कर आहुरपितम् ॥

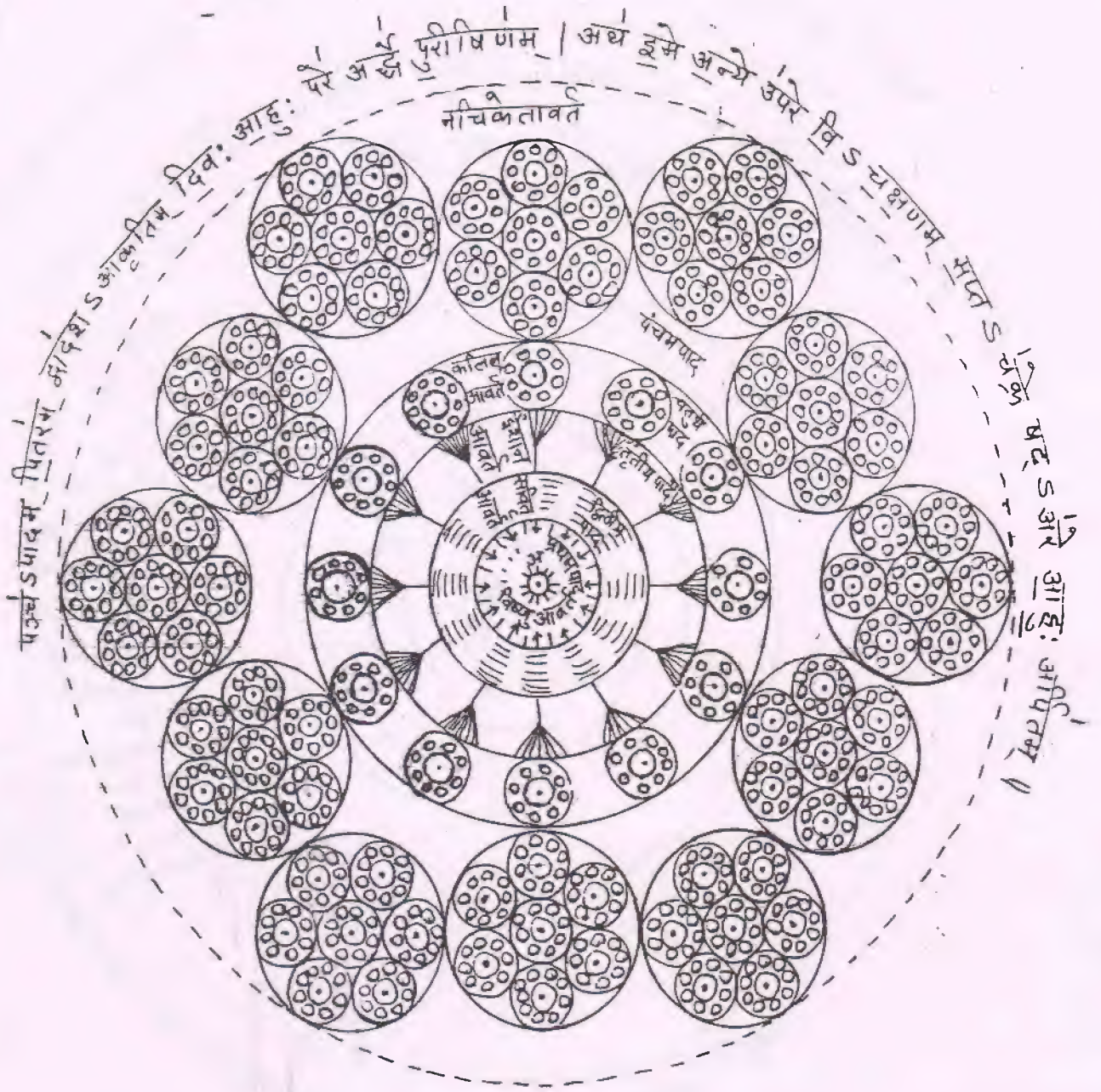
पञ्च ऽ पादम् पितरम् द्वादश ऽ आकृतिम् दिवः आहुः परे अर्द्धे पुरीषिणम् ॥

अथ इमे अन्ये उपरे वि ऽ चक्षणम् सप्त ऽ चक्रे षट् ऽ अरे आहुः अपितम् ॥

पञ्च ऽ पादम्	The structure having five steps of its construction	अपनी रचना के पाँच पद वाले ढाँचे को	इमे अन्ये उपरे	these in the second one structure upon the structure of the first one.	ये एक दूसरे ढाँचे में पहने बने एक ढाँचे के ऊपर
पितरम्	which has the capacity to become the father for the process of reproduction, that 'DYOU'.	प्रजनन की क्रिया करने के लिए जिसमें पिता बनने की सामर्थ्य है, उस द्यौ को वह एक ढाँचा जिसमें बारह आकृतियाँ बनी हुई हैं द्यौ की	वि ऽ चक्षणम्	for the minute observer in the set of seven circumgyces of seven 'LOKA's'	जो विशेष रूप से देखने वाला है, उसको सप्त लोकों के बने सप्तचक्र में
द्वादश ऽ आकृतिम्	the structure having twelve figures in it.	बारह आकृतियों बनी हुई हैं द्यौ की	सप्त ऽ चक्रे	the six circumgyces which have the spokes to connect one another	सप्त लोकों के सप्तचक्र में बने ऊपर के छः चक्र जो अरों के द्वारा एक दूसरे से जुड़े हुए हैं।
दिवः	of the 'DYOU'	विद्वान्लोक कहते हैं।	षट् ऽ अरे	are said	कहे जाते हैं
आहुः	The scholars say	अपनी 'पर' शक्ति के क्षेत्र में 'पर' शक्ति के आधे क्षेत्र में	आहुः	permutated i.e. placed	लगे हुए
परे	in the field of its high intensity	अपने 'पुर' को शासित करने में	अपितम्		
अर्द्धे	in the half field of its high intensity	और आगे			
पुरीषिणम्	having the effect of controlling its structure, that one.				
अथ	more over				

⑫ पञ्चऽपादम् पितरम् द्वादशऽआकृतम् दिवः आहुः परे अर्द्धे पुरीषिणम् ।

अथ इमे अन्ये उपरे विऽचक्षणम् सप्तऽचक्रे षट्ऽअरे आहुः अर्पितम् ॥



[see the second figure of seven 'DEVA-LOKĀ:' which is formed upon this figure.]

[see on next page.]

ये पाँच आवर्त ही पाँच कौष बनते हैं । (१) नचिकेतावर्त = अन्नमय कौष / (२) कलिलावर्त = प्राणमय कौष / (३) ईशान आवर्त = मनोमय कौष / (४) सवितृ आवर्त = विज्ञानमय कौष / (५) निष्णु आवर्त = आनन्दमय कौष ।



(79)
(12) Now it is told about the father, the 'DYOU', who has five systematic steps of his formation and twelve shapes of cycles of 'RTA' around him. Every cycle of 'RTA' is effective in controlling the formation of its half field of high intensity of its surroundings of 'PUR'. Upon this structure of five systematic steps of formation of the father- 'DYOU', another structure of the six cycles having spokes for connecting one another is said to be erected as a set of seven concentric cycles (of seven 'DEVA-LOKĀH'). The father 'DYOU' is said to be the watchman of these seven orbits of seven 'DEVA-LOKĀH'. [see figure on page No (83) for this explanation also.]

⑬ पञ्चार चक्रे परिवर्तमाने तीस्मिन्ना तस्थु भुवनानि विश्वा ।

तस्य नाक्षस्तप्यते भूरिभारः सनादेवन शीर्यते सनाभिः ॥

पञ्चऽ अरे चक्रे परिऽ वर्तमाने तीस्मिन् आ तस्थुः भुवनानि विश्वा ।

तस्य न अक्षः तप्यते भूरिभारः सनात् स्व न शीर्यते सऽ नाभिः ॥

पञ्चऽ अरे	In the joint set of the five stepped structure of 'DYOU' and seven circumcycled structure of the SAPTA-LOKA'S having the spokes of connection in the cycle	रचना के पाँच पदों वाले छौं के ढाँचे तथा सप्तलोकों के अरों वाले ढाँचे के मिलने से बने संयुक्त ढाँचे में	भुवनानि	All the 'BHUVANA'S' 'BHUVANA'S' are the orbitals of the DEVA'S where the DEVA'S live in groups.	सारे भुवन जहाँ पर देव अपना समूह बना कर रहे हैं, किसी लोक का वह स्थान 'भुवन' कहलाता है।
चक्र	of the rotating state or	चक्र में घूमते हुए में अथवा	विश्वा	All	सब
परिऽ वर्तमाने	in the cycle of the transformation of the energy of 'DYOU' into mass-particles of the 'SAPTA-LOKA'S' and the mass-particles of the SAPTA-LOKA'S into the energy of the 'DYOU'.	पञ्चपाद वाले छौं की ऊर्जा का सप्तलोकों के रजकणों के देवों में परिवर्तित होने तथा रजकणों की ऊर्जा के रूप में परिवर्तित होने के चक्र में	तस्य न	of that not	उसका नहीं
[चक्र + परिवर्तमाने]			अक्षः	AXIS of the central cycle i.e. the SATYA-LOKA.	केन्द्रिय चक्र का अक्ष अर्थात् सत्य लोक तपता है
			तप्यते	heated	
			भूरिभारः	bearer of too-much load	बहुत भार उठाने वाला
			सनात्	from the very beginning	सदा से
			स्व	the only one	ही
			'न'	'NA' (neutron) particle, or not	'न' कण (न्यूट्रॉन) अथवा - नहीं
			शीर्यते	decays	शीघ्र होता है
तीस्मिन्	in that cycle	उस चक्र में	सऽ नाभिः	with the nucleus	नाभि के साथ
आ	after being grown up	आवृद्ध हो कर			
तस्थुः	are placed	ठहरे हुए हैं			

(13) The joint set of two types of structures of 'PANCA-PĀDA' father the 'DYOU' and the seven concentric cycles of 'DEVA-LOKĀM' stated in previous Mantras, is rotating about its common centre 'A' having a frequency number. All the BHUVANAS of DEVAS are settled in this joint set. Bearing too much load of all these BHUVANAS, the axis of motions of different DEVAS in their respective 'LOKA' are not heated from the very beginning due to this load. (Heating due to overload of work in rotation due to resistance of energy is stated here.) No such orbit decays its energy with the nucleus of an atom from the very beginning at all. It keeps its energy conserved. (It states the law of conservation of energy in the every orbit of the moving particle of an atom.) (There are fourteen BHUVANAS in all.)

The second meaning of this Mantra becomes as follows :-

In the joint set of five stepped 'DYOU' and the seven circumcycles of seven 'LOKAS' in which one is functioning in the process of converting into other, i.e. the energy of the 'DYOU' is being converted into mass- particles of the seven circumcycles i.e. of 'SAPTA-LOKAS' and the mass particles are being converted into the energy of 'DYOU'. This very cycle of conversion is going on in the structure of whole of the atom. In this very cycle of conversion, all the BHUVANAS are being placed. The central axis of it is never heated due to over load of it. This central axis is the axis of 'SATYA-LOKA'. Only the neutron i.e. the 'NA' particle is always decaying from the very beginning with its nucleus emitting the electron out of it.

(14) स॒नैम॑ च॒क्रम॑ ज॒रं वि॒वा॒वृ॒त उ॒त्ता॒नाया॑ द॒श यु॒क्ता व॒हन्ति॑ । (64)

सूर्य॑स्य चक्षु॑ रज॑सा र॒ति आ॑ऽवृ॒तम् तस्मि॑न् अ॒र्पिता॑ भुव॒नाज॑ वि॒श्वा ॥

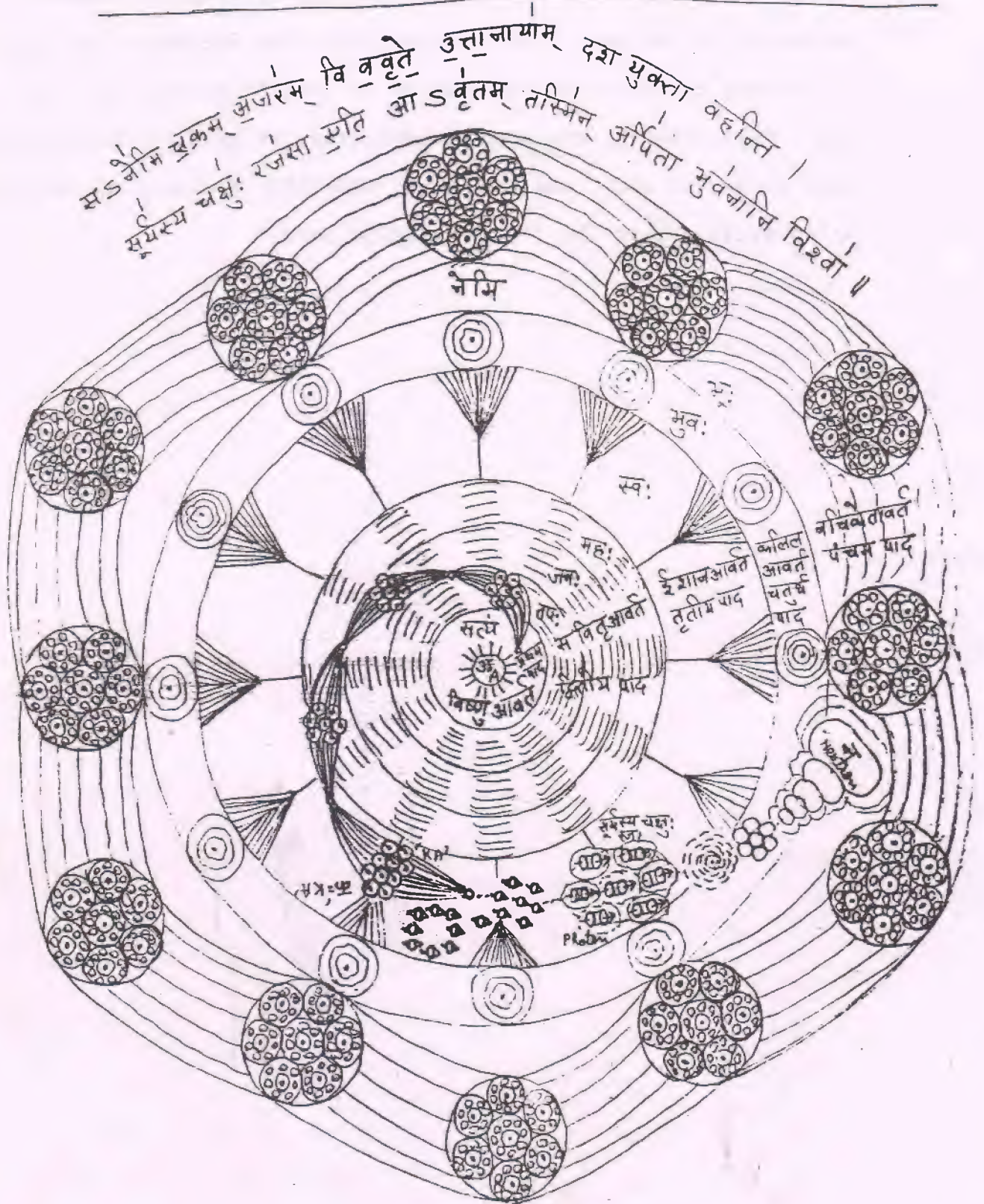
स॒ऽनैम॑ च॒क्रम॑ अ॒जर॑म् वि॒वृ॒ते उ॒त्ता॒नाया॑म् द॒श यु॒क्ता व॒हन्ति॑ ।

सूर्य॑स्य चक्षुः॑ रज॑सा र॒ति आ॑ऽवृ॒तम् तस्मि॑न् अ॒र्पिता॑ भुव॒नाज॑ वि॒श्वा ॥

स॒ऽनैम॑	That one cycle of seven circumcycles of the nucleus of an atom with its rim.	अणु की नाभि के सप्तचक्रों का बना वह रुक् चक्र अपनी नैमि के सहित	सूर्यस्य	of the 'SUN' or of the structure which keeps on moving forward continuously.	सूर्य का अथवा इस प्रकार के ढाँचे का जो सदैव आगे ही आगे चलता रहता है ।
च॒क्रम॑	that one cycle	वह रुक् चक्र	चक्षुः॑	सरणात् - सूर्यः Eye, by which one structure looks forward.	नेत्र, जिनसे काँचें ढाँचा आगे देखता है।
अ॒जर॑म्	non-decaying	क्षीण न होने वाला	(सूर्यस्य+चक्षुः) रज॑सा	the 'photon' by the particle	प्रकाश कण फोटॉन का कण
वि॒वृ॒ते	in a particular way rotates	रुक् विशेष विधि से घूमता है	र॒ति	सूर्यस्य चक्षुः रज॑सा = by the photon particle moves	प्रकाश के कण फोटॉन द्वारा चलता है
उ॒त्ता॒नाया॑म्	in the upward stretched form	ऊपर तनी हुई अवस्था में	आ॑ऽवृ॒तम्	covered with in that moving one cycle made of seven circumcycles with its rim.	घिस हुआ उस नैमि सहित बने सप्तलोकों के रुक् चक्रों को घेरता है।
द॒श यु॒क्ता	ten (hypercircles) after being joint in one structure	दश (परवृत्त) रुक् संयुक्त समुच्चय के ढाँचे में युक्त हो कर	तस्मि॑न्	are placed All the 'BHUVANA'S' 'BHUVANA'S' are the so called orbitals of DEVA'S in their respective LOKA'S.	स्थान हैं। सारे भुवन भुवन देवों के तत्सम्बन्धी लोकों में रहने के स्थान हैं।
व॒हन्ति॑	carry	वहन करते हैं, ले जाते हैं।	अ॒र्पिता॑ भुव॒नाज॑	All the fourteen 'BHUVANA'S'.	सारे चौदह भुवन ।
			वि॒श्वा		

The joint set of five stepped father 'DYOU' and the set of seven 'LOKA' in which all the BHUVANA'S are settled. It is non-decaying.

जैम सहित पञ्चपाद पिता द्यौ के पञ्चावर्त तथा सप्तलोकों का
अजर - संयुक्त चक्र जिसमें सभी भुवन स्थित हैं।



(14) - This joint set of two types of structures of energy and mass with its rim, which becomes one unit of a cycle as already explained in previous Mantras , revolves around its centre 'A' in the stretched form. This cycle is nondecaying. The particles made of ten basic mass-particles (i.e. 'KA' particles) keeping themselves stretched at the centre of this cycle of the nucleus of an atom, carry this cycle of the nucleus of an atom in motion with its rim. More over by the photon-particles, it remains covered and goes on moving with them. All the BHUVANAS are settled in this joint cycle. (See the figure on (83)nd page).

(85)
 (15) साकं जानाम सप्तथमाहुरेकजं षडिद्यमाः ऋषयो देवजा इति ।

तेषामिष्टानि विहितानि धाम्नाः स्थात्रे रजन्ते विकृतानि रूपानि ॥

साकम् ऽ जानाम् सप्तथम् आहुः एक ऽ जम् षट् इत् यमाः ऋषयः देव ऽ जाः ।

तेषाम् इष्टानि वि ऽ हितानि धाम्नाः स्थात्रे रजन्ते वि ऽ कृतानि रूप ऽ नाः ॥

साकम् ऽ जानाम्	side by side parallel erected structures of the five stepped DYOU and the seven circum-cycles of energy of the seven LOKA'S.	पञ्चपाद चौ और सप्तपदी सात देवलोकों के एक साथ समान्तर रूप में जन्मे स्वरूप को	तेषाम् इष्टानि विहितानि धाम्नाः	of those structures the required formations the particular formations	उनके यथेच्छित इष्ट स्वरूप विशेष प्रकार के रचे गये रूप
सप्तथम्	the seventh one, i.e. the 'SATYA-LOKA' in the central place.	सातवें को अर्थात्, केंद्र में सत्य लोक को कहते हैं।	स्थात्रे	according to the place spotted in the respective 'LOKA' of a 'DEVA'.	देवता के उसके लोक के स्थान के क्रम से
आहुः	the peoples 'say'	अकेले जन्मे को	रजन्ते	to get stability in the shape and its function	रूप, संक्रिया के क्रम में स्थिरता के प्रति
एक ऽ जम्	the single created one.	कः	विकृतानि	more forward	चलायमान होते हैं
षट्	six	त्रे ही		the different kinds of formations having different properties.	विविध प्रकार के विचारों से युक्त रचनायें
इत्	only these	इकट्ठे जन्मे हुए	रूपानि	according to the respective particular shape	विशेष प्रकार के रूप के क्रम से
यमाः	born-together.	ऋषि गण वे ढाँचे जो आगे हो आगे बढ़ते चले जाते हैं।			
ऋषयः	the 'RSI'S', the structures, which are moving forward.	देवताओं से उत्पन्न हुए को			
देव ऽ जाः	"यदरिषंस्तदृषयः".	इसे या इस प्रकार			
इति	born from 'DEVA'S' like this				

(15) The five stepped structure of 'DYOU' and the seven stepped structure of seven 'DEVA-LOKĀH' are erected at the same time altogether in the already explained joint set. But the seventh 'SATYA-LOKA' is erected alone at first, because 'SATYA-LOKA' and the 'VIṢṆU-ĀVARTĀ' of 'DYOU' are one and the same thing. The other remaining six 'LOKAS' and their controller four 'ĀVARTAS' i.e. the other four steps of erection of 'DYOU' are said to be created by the forward moving wave energy of 'VIṢṆU' of 'SATYA-LOKA' step by step in 'ṚTA'. This step by step forward moving energy is named as 'ṚṢI' (ऋषि) and its other formation in a particular 'LOKA' at a particular spot is called 'DEVA'. So these other six 'LOKAS' and the four 'ĀVARTAS' are said to be created by the 'ṚṢI' and the 'DEVA'. The required shapes of 'DEVAS' are formed according to their places spotted in their respective 'LOKA'. They get different shape at different spot and moving forward in this way, they try to get stability in their shape and function at every spot in their respective way of step by step growth.

(stationary state of a moving particle or of a function is noticed here.)

(16) स्त्रियः सतीस्तां उमे पुंस आहुः पश्यदक्षणावान्न विचैदुन्धः।

कविर्यः पुत्रः स ईमाचिकेत यस्ता विजानात्स पितुष्यतासत् ॥

स्त्रियः सतीः तान् ऊम् ० मे पुंसः आहुः पश्यत् अक्षणाऽवान्न वि चैतत् अन्धः।

कविः यः पुत्रः स ईम् आ चिकेत यः ता विऽजानात् सः पितुः पिता असत् ॥

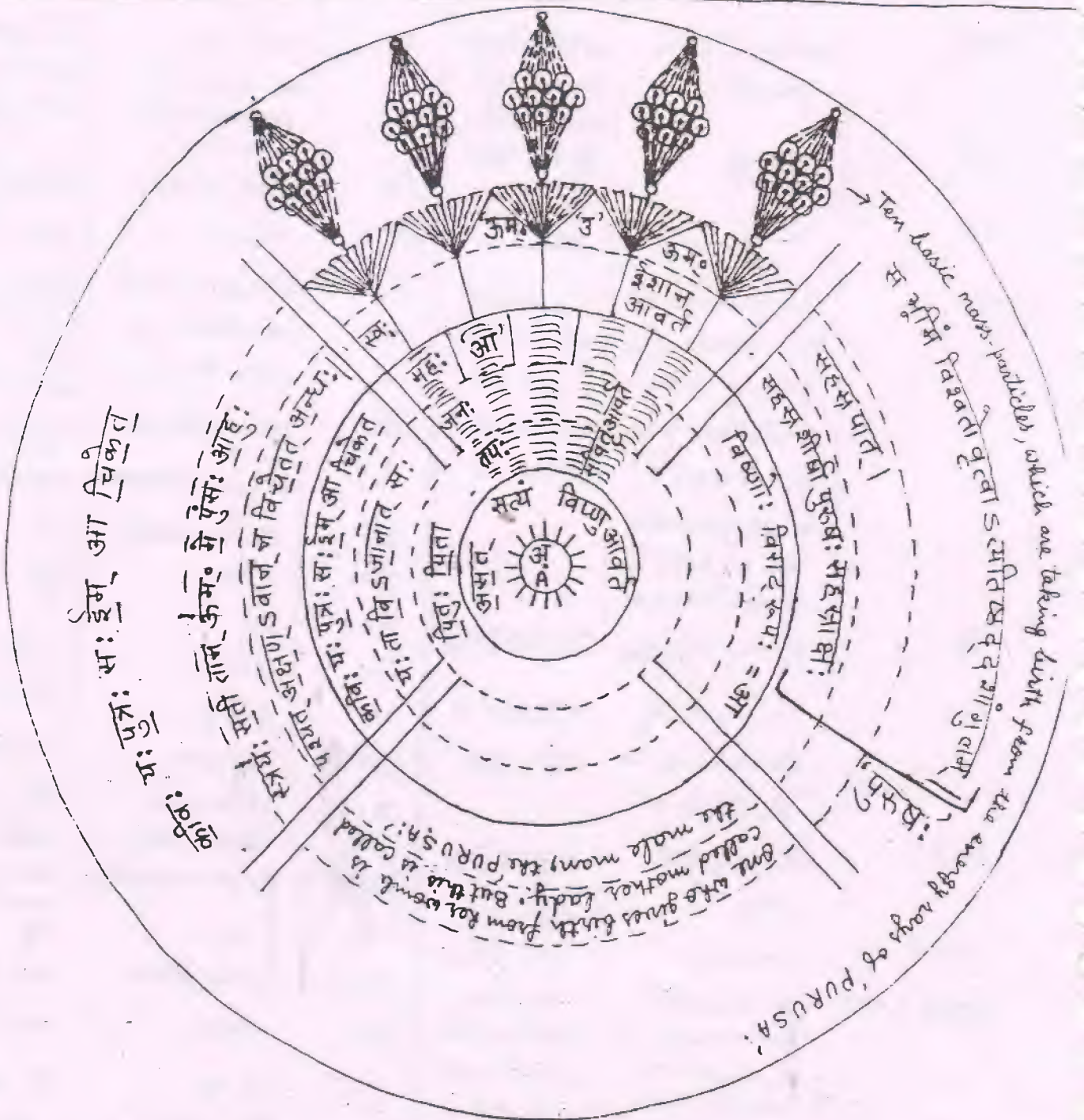
स्त्रियः	ladies in their function	अपनी संक्रिया के व्यवहार में बनी स्त्रियाँ होती हुईयों को	न	not, or the shape of formation of a 'DEVA'.	नहीं, अथवा देव रचना का स्वरूप
सतीः	being	होती हुईयों को	वि	particularly	विशेष रूप से
तान्	them	उनको	चैतत्	knows	जानता है
ऊम्	the channels of the currents of the flow of 'RTA' controlled by the god 'RUDRA', which are called the 'ISANI' of the god 'RUDRA'.	रुद्र की ईशनी मृत की धाराओं के द्वारा बना तन्तुओं के स्वरूप को	अन्धः	blind of sharp intellect, or (deep thinker.)	कक्षात्र बोद्धे से अंधा अथवा गहन विचारक
मे	for my structure	मेरे ढाँचे के लिए	कविः	the intellectual or the minute observer	मैधावी अथवा कान्त दृष्टा
पुंसः	the male by the name of the 'PURUSA'	पुर्लिंग का नाम 'पुरुष'	यः	that one who	जो
आहुः	the scholars say.	विद्वान लोग कहते हैं।	पुत्रः	son	पुत्र
पश्यत्	looking	देखते हुए	सः	He	वह
अक्षणाऽवान्न	the structure having axis of movement of energy of the current of 'RTA'	ऐसा ढाँचा जिसमें मृत की ऊर्जा की धारा में अपने अक्षों पर चलती है।	ईम्	this one	इसको
			आ	fully	पूर्ण रूप से
			चिकेत	knows	जानता है।
			यः	who ever	जो
			ता	them (तान्)	उनको
			विऽजानात्	knows particularly	विशेष रूप से जानता है।
			सः	He	वह
			पितुः	of the father	पिता का
			पिता	father	पिता
			असत्	is, or the 'ASAT-BRAHMA'	है, अथवा 'असत्-ब्रह्म'

⑩ स्त्रियः सती स्ताँ उमे पुंस आहुः पश्यद् अक्षण्डवान्न विचेदन्धः ।

कीवर्षः पुत्रः स ईमाचिकेत यस्ता विजानात्स पितुष्यितासत् ॥

स्त्रियः सतीः तान् ऊमं मे पुंसः आहुः पश्यत् अक्षण्डवान्न विचेतत् अन्धः

कीवः यः पुत्रः सः ईम् आचिकेत यः ता विजानात् सः पितुः पिता असत्



(16) The function of the axes of the vertices of the vectors of the lines of forces of the rays in the energy waves of 'RUDRA' in the form of 'ĪŚANA-ĀVARTĀ' is like the function of ladies of giving birth to their sons from their womb. So, these are ladies in their function, even then my these, energy carrying sets of 'ĪŚANI' rays are called to be the male- the 'PURUṢA'. One who is blind of sharp intellect, does not see my structure of having axes of energy rays. This structure of axes is explained as , "सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्र पात् । स भूमिं विश्रवतो वृत्त्वाऽत्यतिष्ठद्दशंगुलम् ॥ "

It states that the structure of 'PURUṢA' has one thousand axes of one thousand vertices of the vectors of lines of forces of energy and every such axis has one thousand branches further. The one branch of this structure is further more divided in to ten fingers having a particular magnitude of their size. Then rotating over the whole of the field of its domain, it stops extremely its further division in to axes of branches and also the outward linear motion of its rays of wave energy (to give birth to ten basic mass-particles as sons.)

This 'PURUṢA' makes alive the god 'GAṆEṢA' particularly, who is called the commander of the battalion of the gods made of dense mass-particles. The other name of 'GAṆEṢA' is 'NA' ('न') in vedic vocabulary. (All such gods are collected in neutron in the nucleus of an atom. So neutron is also taken the meaning of 'NA' as the technical name of the modern science.). The one intellectual 'PURUṢA', who is the originator of 'KA' ('क') particle composed of ten basic mass-particles, is the son of 'Ā'. The 'Ā' is the enlarged form of 'A'. 'A' is the technical name of the god 'VIṢṆU'. So 'Ā' means the enlarged form of the god 'VIṢṆU' (विष्णोः विराट-रूपम्) in his wave form in the shape of 'SAVITR-ĀVARTĀ'.

(See the figure.). So 'Ā' is the father of 'PURUṢA'. Thus 'Ā'

the father looks his son the 'PURUṢA'. Now one who is the father of this father 'Ā', is the 'ASAT' - the one form of 'BRAHMA'. (असत्-ब्रह्म). See the formation of the 'ASAT-BRAHMA' (असत्-ब्रह्म) from the 'SAD-BRAHMA' (सद्-ब्रह्म) in the figure on the page No (3). 'NA' (न) is the synthetic monad made by the multidimensional hyper structure.

(17) अवः परेण पर रुजावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।

सा कद्रोची कं स्विदद्धं परा ऽगात् क्व स्वित्सूते नहि यूधे अन्तः ॥

अवः परेण परः रुजा अवरेण पदा वत्सम् बिभ्रती गौः उत अस्थात् ।

सा कद्रोची कम स्वित् अद्धम् परा अगात् क्व स्वित् सूते नहि यूधे अन्तः०॥

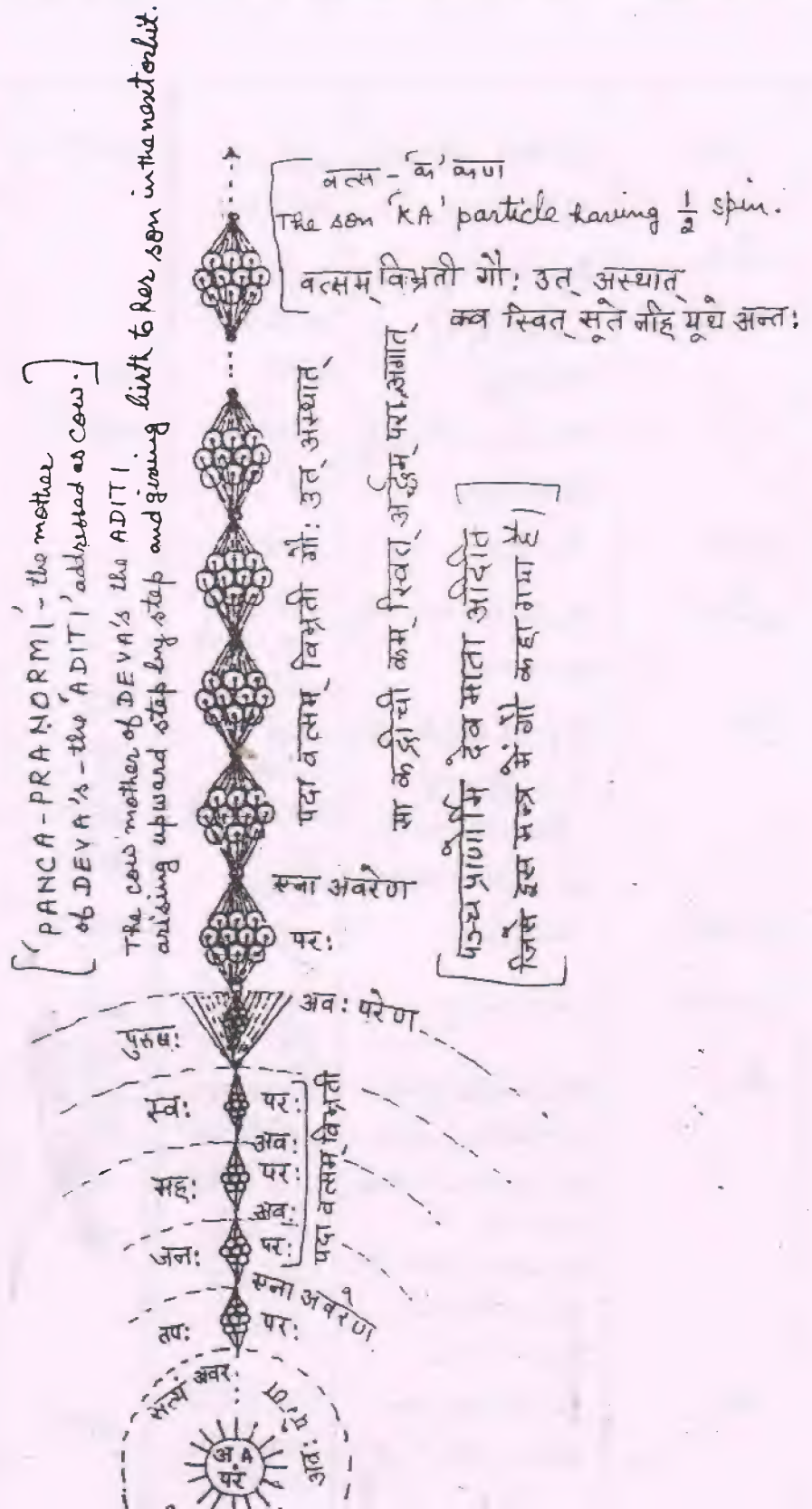
अवः	the low intensity of energy.	ऊर्जा का 'अवर'रूप	अस्थात्	is erected	स्थापित की गई है
परेण	By the high intensity of energy.	ऊर्जा के 'पर'रूप के द्वारा		उत + अस्थात् = has come upward by the above said steps of erection	उपरोक्त रचना के पदों द्वारा ऊपर उठी है ।
परः	the high intensity of energy	ऊर्जा का 'पर'रूप	सा कद्रोची	She forward going to give birth to the 'KA' particle by the next step of construction.	वह 'क'कण को जन्म देने के लिए रचना के अगले पद द्वारा जानेवाला
रुजा	by this	इसके द्वारा		or where is she going? to the 'KA' particle in her own	अथवा वह कहाँ जाने वाली है । 'क'कण को अपने निजके
अवरेण	by the low intensity of energy	ऊर्जा के 'अवर'रूप के द्वारा	कम् स्वित् अद्धम् परा	in half round in the field of high intensity	आधे गोले में 'पर'रूप की ऊर्जा के क्षेत्र में रूप प्राप्त करने गई है । $\pm \frac{1}{2} \text{ spin}$ कहीं अपने निजके
पदा	by the step by step this type of formations of the state of energy.	ऊर्जा के रचना के इस प्रकार के पद के द्वारा	अगात्	has gone to acquire the high intensity. $i.e. \pm \frac{1}{2} \text{ spin}$ some where in her own	प्रसव करने के लिए नहीं घूमने तथा रहने के अपने गोष्ठ में
वत्सम्	the son	पुत्र को	क्व स्वित् सूते	to give birth to.	
बिभ्रती	acquiring	धारण करती हुई	नहि यूधे	not in the locus of its own orbit of motion, where it lives always.	
गौः	the block of mass of matter, whose name is the mother 'ADITI' i.e. the mother of DEVA's It is called the 'cow' here	देव माता ओदीत का अर्थ-पिण्ड इसे यहाँ 'गौ' माता कहा है		inside the place of its orbit.	गोष्ठ के अन्दर के भाग में
उत	upward from the centre 'A'	केन्द्र में स्थित विष्णु से ऊपर को ओर	अन्तः		

(17) अवः परेण परः सनावरेण पदा वत्सं विभ्रती गौः रुदस्थान् ॥

सा कद्रोची कं स्विदद्धं पराऽगात् क्व स्वित् सूते नहि यूथे अन्तः ॥

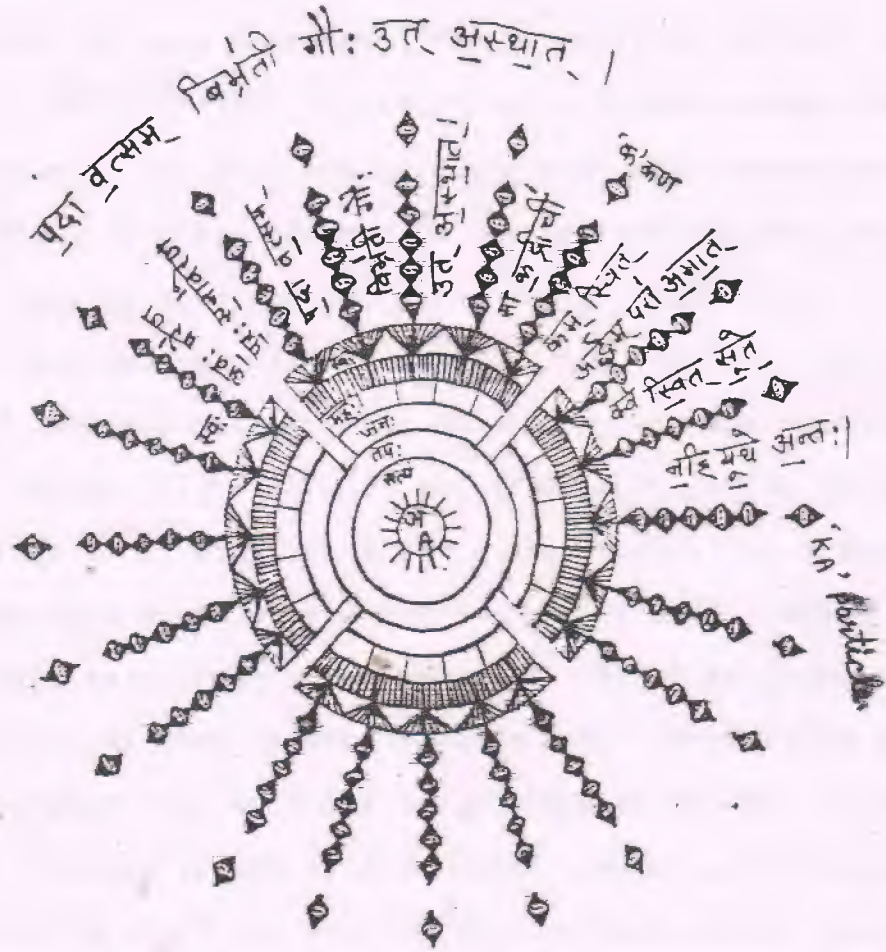
अवः परेण परः सना अवरेण पदा वत्सम् विभ्रती गौः उत अस्थान् ।

सा कद्रोची कम स्वित् अर्द्धम् परा अगात् क्व स्वित् सूते नहि यूथे अन्तः ०



- ①७ अवः परैण परः रुचा अवैरेण पदा वत्सम् बिभ्रती गौः उत् अस्थात् ।
सा कद्दीची कम् स्विन् अर्द्धम् परा अगात् क्व स्विन् सूते नहि यूथे अन्तः॥

The full shape of 'ADITI' - the mother of DEVA'S.
giving birth to her son - the 'KA' particle.



'अदिती' - देव माता का पूर्ण स्वरूप जो वत्स को जन्म दे रही है।

'क' कण इसका वत्स है।

(17) After acquiring ten fingered shape, when the function of 'PURUṢA' is stopped to its utmost position for further division in to more diverging rays and their forward linear motion, then the flow of 'ṚTA' is resisted at a particular point of the head of vector of one of the ten fingered rays of the 'PURUṢA'. So It becomes too much dense at that point and the energy of 'ṚTA' converts in to mass of a basic mass-particle. (मौलिक अर्थः).

Thus on the ten vertices of ten fingers of rays of 'PURUṢA', the ten basic mass-particles are formed. (दशमौलिकार्थाः). These ten basic mass-particles give birth to one particle in their bonded form. This one particle having too much dense state of 'ṚTA' inside its field of body, acquires the state of very high intensity of energy. Around its field of high intensity, there becomes the field of low intensity of energy. When such particle acquires its full maturity, then it is pushed forward by the flow of 'ṚTA' coming from the ten fingers of 'PURUṢA' and a new such particle is again formed at its place. Thus a chain of creation of such mass-particles by the energy of 'ṚTA' is formed and a particular type of matter wave is originated. This chain of matter wave is called 'PANCA-PRĀṆORMI', because it moves up to its five wave length only in the nucleus of an atom. After that it starts to emit free mass-particles, which start rotating around the field of this 'PANCA-PRĀṆORMI'. These rotating free mass-particles function further to give birth to new bigger mass-particles. Thus due to this function of giving birth to free mass-particles, this 'PANCA-PRĀṆORMI' is called the mother of 'DEVAS' and is named as 'ADITI'. This Mantra is telling about the origin of this very 'ADITI'-the mother of 'DEVAS'. She is addressed here as 'Cow' in this mantra. This Mantra states further as follows--.

The cow- the mother of 'DEVAS' the 'ADITI' rises upward by its steps of formation. At every step, it gives birth to her Calf-the son. At every step of its formation, it acquires a position of very high intensity, at its point of location. After that it acquires a field of low intensity around that point of high intensity. Again after that field of low intensity it acquires the position of very high intensity at a particular point as her next step and the field of low intensity around that point. Thus moving upward step by step it acquires the chain of the matter wave of 'PANCA-PRANORMI' and gets the name of a cow having five wave length only. This cow of the matter waves is created by the 'PURUSA' and also is made pregnant. (Thus the father makes here his daughter pregnant), and she gives birth to her son after the wave length of five steps. Where is she going? She is going to give birth to her son-the 'KA' particle made of ten basic-mass-particles. This 'KA' particle is given birth in next orbit ~~and not in her own orbit to the mother 'ADITI'~~ It is thrown forcefully by the process of giving birth in to next orbit. This 'KA' particle is effective in its half field of high intensity in the motion of spin. So it has \pm half spin effect as its function of energy.

18 अवः परेण पितरं यो अस्यानुवेदं पर रुनावरेण ।

कवीयमानः क इह प्रवोच देवं मनः कुतो अधिप्रजातम् ॥

अवः परेण पितरम् यः अस्य अनुवेदं परः रुना अवरेण ।

कविऽयमानः कः इह प्रवोचत् देवम् मनः कुतः अधि प्रऽजातम् ॥

अवः	low intensity of energy.	ऊर्जा का 'अवर' रूप	कविऽयमानः	the scholars having the capacity of minute observation	वे मेधावी जिनमें क्रान्तदृष्टि होने की क्षमता है
परेण	by the high intensity of energy	ऊर्जा के 'पर' रूप के द्वारा	कः	the 'KA' particle	'क' कण
पितरम्	the parents mother 'ADITI' and the father the 'PURUSA' what ever	पितृ जन को माता और पिता, माता 'अदीति', पिता 'पुरुष' को जो भी	इह	Here, it	यहाँ इसे
यः	(the structure) of it	इसका (स्वरूप)	प्र	by their deep thinking	अपने विशेष चिन्तन के बाद कहते हैं।
अस्य	(the parents) get the structure after their own structure	अपने ढाँचों के पीछे इसकी बनावट का ढाँचा प्राप्त करते हैं।	वोचत्	call it	इस ढाँचे के देव स्वरूप के द्योतन को मन
अनुऽवेदं	The structure of high intensity of energy	ऊर्जा के 'पर' रूप की संरचना का ढाँचा	देवम्	the appearance of this structure i.e. DEVA	कहाँ से, या 'क' कण से आधार पर
परः	by it	इसके द्वारा	मनः	the mind, or the energy of willing	विशेष प्रयत्नों के द्वारा उत्पन्न हुआ है
रुना	with the low intensity of energy around that point of high intensity.	उस ऊर्जा के 'पर' रूप के बिन्दु के चारों ओर ऊर्जा के 'अवर' रूप के साथ	कुतः	from where, or from the 'KA' particle	
अवरेण			अधि	making it the base of its production	
			प्रऽजातम्	got birth with the special efforts of it.	

(18) अवः परेण पितरं या अस्यानुवद परं सनावरणं । (11)

कवीयमानः क इह प्रवोचद्देवं मनः कुतो अधिप्रजातम् ॥

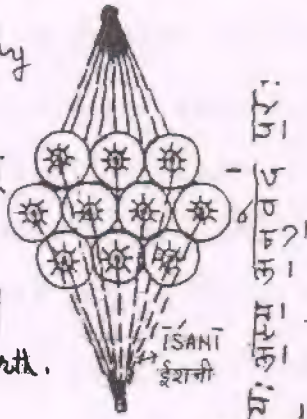
अवः परेण पितरम् यः अस्म्यनुवद परः सना अवरणं ।

कविऽयमानः कः इह प्रवोचत् देवम् मनः कुतः अधि प्रऽजातम् ॥

This particle is called 'KA' by the intellectuals,

कविऽयमानः कः इह प्रवोचत् देवम्

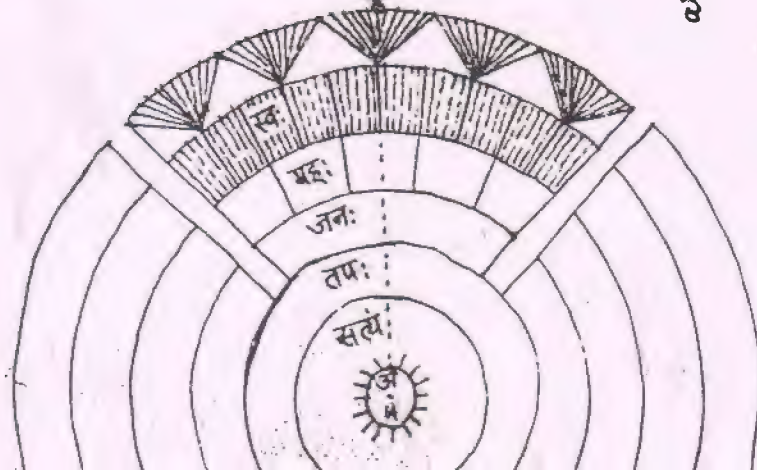
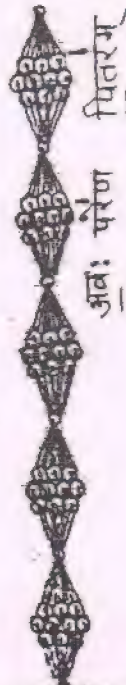
मनः कुतः अधि प्रऽजातम् ।
from where the mind takes birth.



one who gets again the field of high intensity, it is called the 'KA' particle by the intellectuals from where the mind gets birth.

सना अवरणं

After the low field of intensity around high intensity of parents i.e. after this very portion of low field of intensity



(18) After the low field of intensity of the parents of high intensity of energy i.e. the 'PURUṢA' and the 'ADITI', one who gets again the field of high intensity, that particle having high intensity of energy after this very low field of intensity is called the 'KA'-DEVA i.e. 'KA' particle by the intellectuals, from where the mind or the mental wish i.e. the 'MANAH' gets its birth. (This 'KA' particle is also called the 'INDRA-DEVA. It is addressed by this name 'INDRA' in the next Mantra No. (19). The mind is created by the 'KA' particles. It is made clear here in this Mantra.)

(19) ये अर्वाञ्चस्तौ उ पराच आहुः पराञ्चस्तौ उ अर्वाच आहुः ।

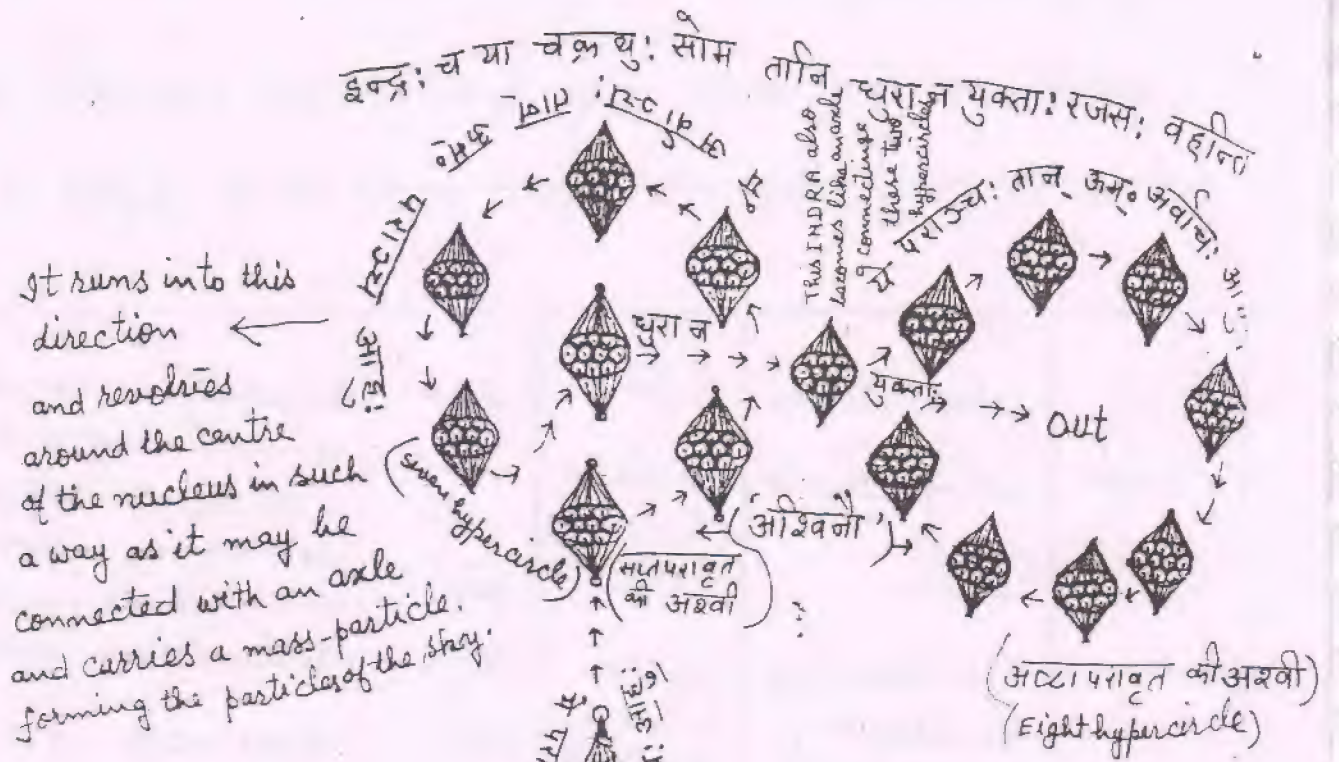
इन्द्रश्च या चक्रथुः सौमताजि धुरा न युक्ता रजसो वहन्ति ॥

ये अर्वाञ्चः तान् ऊम् पराचः आहुः ये पराञ्चः तान् ऊम् अर्वाचः आहुः ।

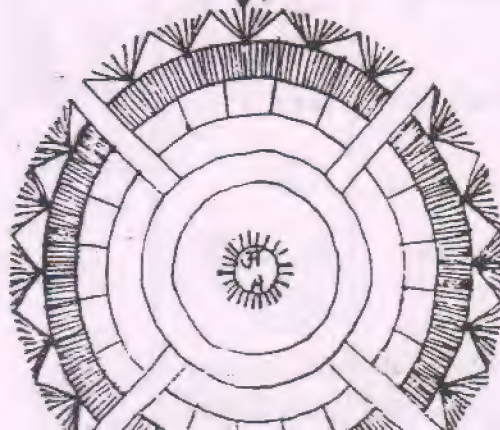
इन्द्रः च या चक्रथुः सौम ताजि धुरा न युक्ताः रजसः वहन्ति ॥

ये अर्वाञ्चः तान् ऊम्	Those which are coming hither to them the channels of the currents of 'RTA' running in the form of rays of energy of the god 'RUDRA' erecting the structure of the 'PURUSA' in the form of his thousand heads of axes of their motion of energy going far away there to (the scholars) say	ये जो इधर आने वाले हैं। उनको 'रुद्र' देव की ऊर्जा से निकलने वाली मृत की चारोंपै जो अपने स्रोत के द्वारा ऊर्जा की किरणों के रूप में बहती हैं और 'पुरुष' के सहस्र अक्षों पर चलने वाले ऊर्जा के सहस्र शीर्षों वाले दंडों की रचना करती हैं। उधर परे जाने वालों को कहते हैं।	ऊम् अर्वाचः आहुः इन्द्रः च या चक्रथुः सौम ताजि धुरा न युक्ताः रजसः वहन्ति	the quantum of energy moving in the ray of 'RUDRA' coming hither to (the scholars) say The god 'INDRA' which is the 'KA' particle introduced already and what ever you have made the energetic mass of matter those mass- particles an axle like joint mass particles of the sky (SKY is a state of matter) carry	रुद्र की ऊर्जा किरणों में चलने वाले ऊर्जा के पुञ्जों को इधर आने वालों के कहते हैं 'इन्द्र' देव, जिनका 'क' कण के रूप में पृथ परचम दिया जा चुका है। और जिनको तुमने बना कर किया है ऊर्जा से भरा हुआ पदार्थ का द्रव्य वै चालू के कण चक्र का धुरा की तरह जुड़े हुए आकाश के रजकण (धुरा के कण) (आकाश 'पञ्च ब्रह्म' में से एक है) वै भर गन्तव्य हैं
पराचः आहुः ये पराञ्चः तान्	Those which are going far away there to them (the quantum of energy in motion)	जो पर दूर जाने वाले हैं उन गतिमान ऊर्जा के पुञ्जों			

(19) ये अ॒वो॒ञ्चः॑ तान् क॒म्० प॒रा॒चः॑ आ॒हुः॑ ये प॒रा॒ञ्चः॑ तान् क॒म्० अ॒वो॒चः॑ आ॒हुः॑ ।
 इन्द्रः॑ च या च॒क्र॒थुः॑ सोम॒ तानि॑ धुरा न यु॒क्ताः॑ रज॒सः॑ व॒हन्ति॑ । (100)



इन्द्रः॑ च या च॒क्र॒थुः॑ सोम॒ तानि॑ धुरा न यु॒क्ताः॑ रज॒सः॑ व॒हन्ति॑ ।
 It becomes like an axle connecting the centre with 'AŚVINOU'



(19) In the construction of the structure of 'KA' particle i.e. the INDRA), the rays of vital energy of ten fingered 'RUDRA' emerging from his one 'PADA' and which are coming to hither to towards the ten basic mass-particles of that 'KA' particle are called to be going there to towards some one point after crossing those ten basic mass-particles. More over the vital rays which are going there to from the ten basic mass-particles, are said to be coming hither to from the point of their origin. Oh Thou SOMA ! Thou are made of energy and you have made those cycles of ten basic mass-particles from your energy. Those cycles of basic mass-particles are carrying the particles of the sky keeping themselves linked with each other with some one like an axle. So in the shape of that mass-particle, they are carrying the sky. (So, in this way, the matter of the sky is formed and is in the movement.)

When the structure of the 'KA' particle is completed, then the 'KA' particle acquires the force earned by the energy of ten fingered rays of vital energy of 'RUDRA'. So, with the help of this earned force, it starts running. Then it jumps into the next orbit and makes the formation of a new particle called the 'ASVINOU', while keeping itself running. This particle - the 'ASVINOU' - has two parts made of two types of hypercircles. The first part is made of seven hypercircle while the second part is made of eight hypercircle. Both of these hypercircles are connected by one 'KA' particle just as two cycles are connected by some axle. The cycle of seven hypercircle has seven 'KA' particles and the cycle of eight hypercircle has eight 'KA' particles. One 'KA' particle functions in between the two cycles like an axle connecting them while transecting from seven hypercircle to eight hypercircle. Thus sixteen 'KA' particles form this one particle the 'ASVINOU'.

[षोडशकस्तु विकाराः = कः तु षोडश विकाराः = The 'KA' particle has sixteen variations in its formation. (गुणितम्)]

Thus this particle-the 'AŚVINOU' is formed by both-the 'INDRA' and the energy of- the 'SOMA' sucked by it and is carried to sky by both the cycles connected with an axle.

In both the cycles of-the 'AŚVINOU', the 'KA' particles which are revolving around the axle, are said to be going far away from one particular point in their orbit while coming nearer to nearer to the same point and the particles which are coming nearer to nearer to that point are said to be going more and more far away from the same point. Both of these cycles connected with an axle carry the mass-particle-the 'AŚVINOU' to the sky.

(Thus the one state of the matter of the sky is formed. The 'INDRA' and the 'AŚVINOU' both of these particles are the particles of the matter of the sky. The lines of the magnetic force and the magnetic waves in the sky are present due to the functions of these 'AŚVINOU'-the running particles of the sky.) See the Figure of the 'AŚVINOU' at page No. (100) carefully. It makes the system of its own just like a jet aeroplane, which absorbs the energy fuel from front side and leaves it from back side. So it acquires the pushing force sufficiently to need to run forward. Hence it runs forward with high speed. Similarly the 'AŚVINOU' runs with high speed in the space.

See on page (22), the explanation of the statement -

“तस्माद् वा सतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः ।
अग्नेरापः । अदभ्यः पृथिवी ।”

(20) द्वा॑ सु॒प॒र्णा॑ सु॒यु॒जा॑ सर॒वा॒या॑ स॒मा॒नं॑ वृ॒क्षं॑ परि॒ष॒स्व॒जा॒ते॑ ।

तयो॑र॒न्यः पि॒प्प॒लं॑ स्वा॒दु॒त्त्य॑ न॒श्न॒न्न॒न्यो॑ अ॒भि॒चा॒क॒शी॒ति॑ ॥

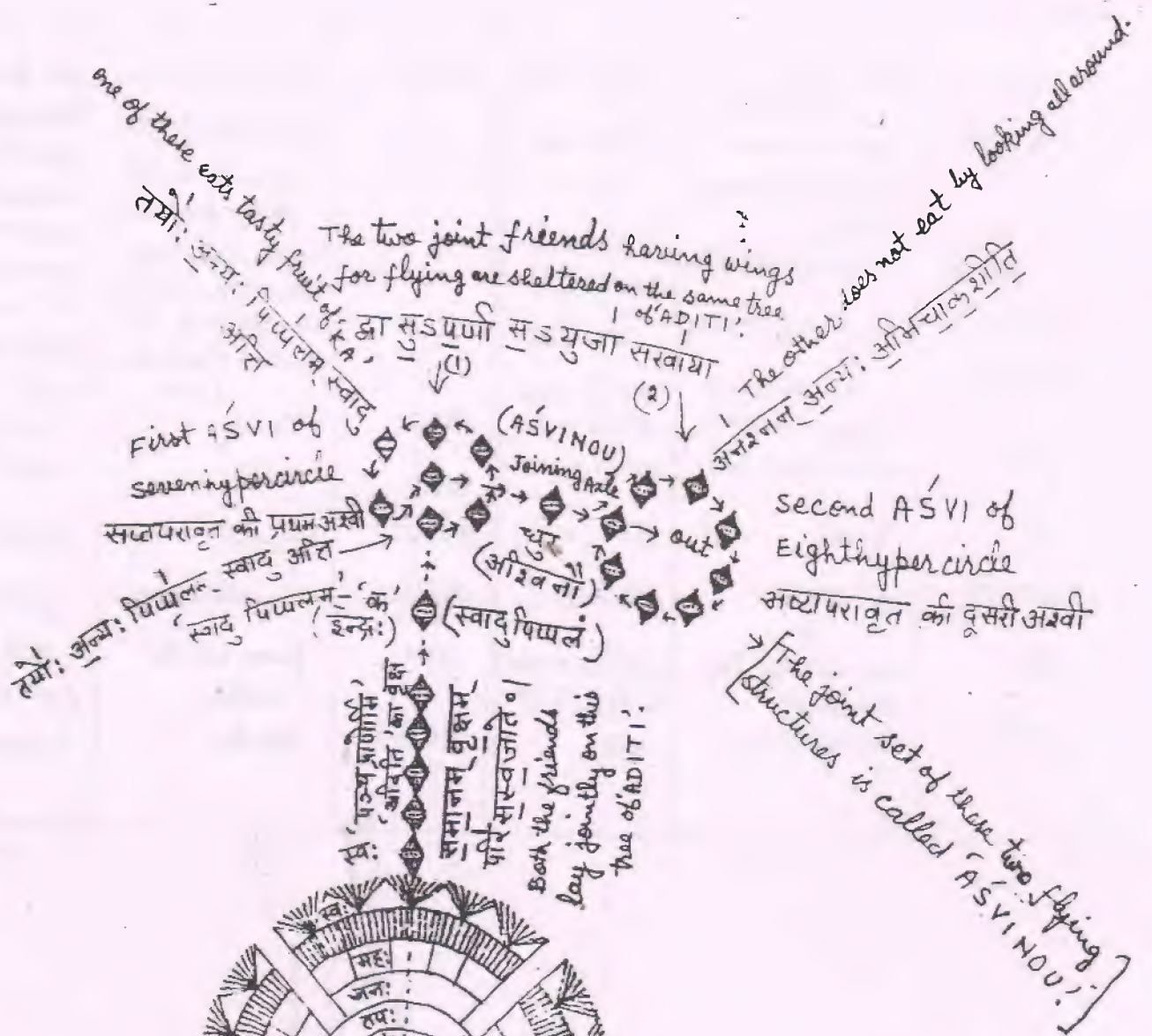
द्वा सु॒प॒र्णा सु॒यु॒जा सर॒वा॒या स॒मा॒न॒म॒ वृ॒क्ष॒म॒ परि॑ स॒स्व॒जा॒ते॑ ।

तयोः॑ अ॒न्यः पि॒प्प॒ल॒म॒ स्वा॒दु॒ अ॒ति॑ अ॒न॒श्न॒न्न॒ अ॒न्यः॑ अ॒भि॒चा॒क॒शी॒ति॑ ॥

द्वा	the two (structures)	दोनों (ढाँचे)	पि॒प्प॒ल॒म॒	the fruit, which they get from their base of feeding sheter of the same one tree of the previous structures of the 'PURUSA' and the 'ADITI'.	उस पीपल के वृक्ष के फल को, जिस वृक्ष को उन्होंने ने समान रूप से अपने पोषण का आश्रय बना रखा है। यह वृक्ष 'पुरुष' तथा 'अदिति' का पूर्व ढाँचा है।
सु॒प॒र्णा॑	having sound and beautiful wings to fly.	सुन्दर पंरों वाले		Tasty ects	स्वादिष्ट रखता है
सु॒यु॒जा॑	the joint set of two	एक संयुक्त समुच्चय में	स्वा॒दु॒	without eating	न खाता हुआ
सर॒वा॒या॑	becoming friends	मित्र बने हुए	अ॒ति॑	the other one	दूसरा एक
स॒मा॒न॒म॒	the same one base (of support) of the same tree	एक ही आधार (आश्रय का)	अ॒न॒श्न॒न्न॒	from all the sides.	चारों ओर से (सभी ओर से)
वृ॒क्ष॒म॒		एक ही वृक्ष के	अ॒न्यः॑	looks	देखता है।
परि॑	upon	ऊपर (उपरि)	अ॒भि॑		
स॒स्व॒जा॒ते॑	get sheter	आश्रय पाते हैं	चा॒क॒शी॒ति॑		
तयोः॑	out of these two structures.	उन दोनों रचना के ढाँचों में से			
अ॒न्यः॑	one of them	एक			

(20) द्वा सु ऽ पणी सु ऽ युजा सर्वाया समाजम् वृक्षम् परि सस्वजाते ॥ (104)

तयोः अन्यः पिप्पलम् स्वादु अति अनश्नन् अन्यः अभिचाक्षीति ॥



(2) The joint set of two flying structures of cycles having sound wings (in the structure of 'ASVINOU' particle) is getting shelter on the same one tree (of the 'ADITI'-the PANCA-PRĀNORMI). One of them (the structure of seven hypercircle of seven 'KA' particles) eats the tasty fruit of 'PIPPAL' (made of 'KA' Particle i.e. the INDRA). The other one (the eightypercircle of eight 'KA' Particles) looks (all the eight 'KA' particles of the cycle) without eating them. (See the figure.) (See the second meaning also.)

The second meaning of this Mantra can be taken with the context of the structure of the 'KA' particle which has dual nature of its functions. It functions like a particle as well as like the wave of energy.

(In the structure of 'KA' particle) the two joint friends, which have sound wings for flying, are getting shelter on the same one tree (of the structure of 'PURUṢA'). One of them (the set of ten basic mass particles) is eating the tasty fruit of 'PIPAL' made of the 'ARNAVAS' coming from the ĪSĀNĪ waves of RUDRA. (See the figure on (97)th page.). The second one, the set of ten ĪSĀNĪ waves is looking all around the 'ARNAVAS' without eating them.

This Mantra is telling about how the flow of energy of 'ARNAVAS' is being converted into the ten basic mass particles in the second cycle of the 'ASNA' of the nucleus upon the support of the base of the structure of the 'PURUṢA', which is just like a tree. (See the figure of the structure of the 'PURUṢA' - "सहस्रशीर्षो पुरुषः सहस्राक्षः सहस्रपात् ।" - on page No. (14) There is a joint set of two elements- (1) the 'ARNAVAS' and (2) the ten basic mass particles, bounded in one unit while flying in the 'KA' particle.

(21) यत्रा सुप॒र्णा अ॒मृतस्य॑ भा॒गम॑ नि॒मेषं॑ वि॒दधा॑मि॒स्वरी॑न्ति ।

इ॒नो वि॒श्वस्य॑ भुव॑नस्य गो॒पाः स॒मा॒धीरः॑ पा॒कम् अत्र॑ आ वि॒वेश॑ ॥

यत्र सु॒प॒र्णाः अ॒मृतस्य॑ भा॒गम् अ॒ग्निं स॒मैषम्॑ वि॒दधा॑मि॒स्वरी॑न्ति ।

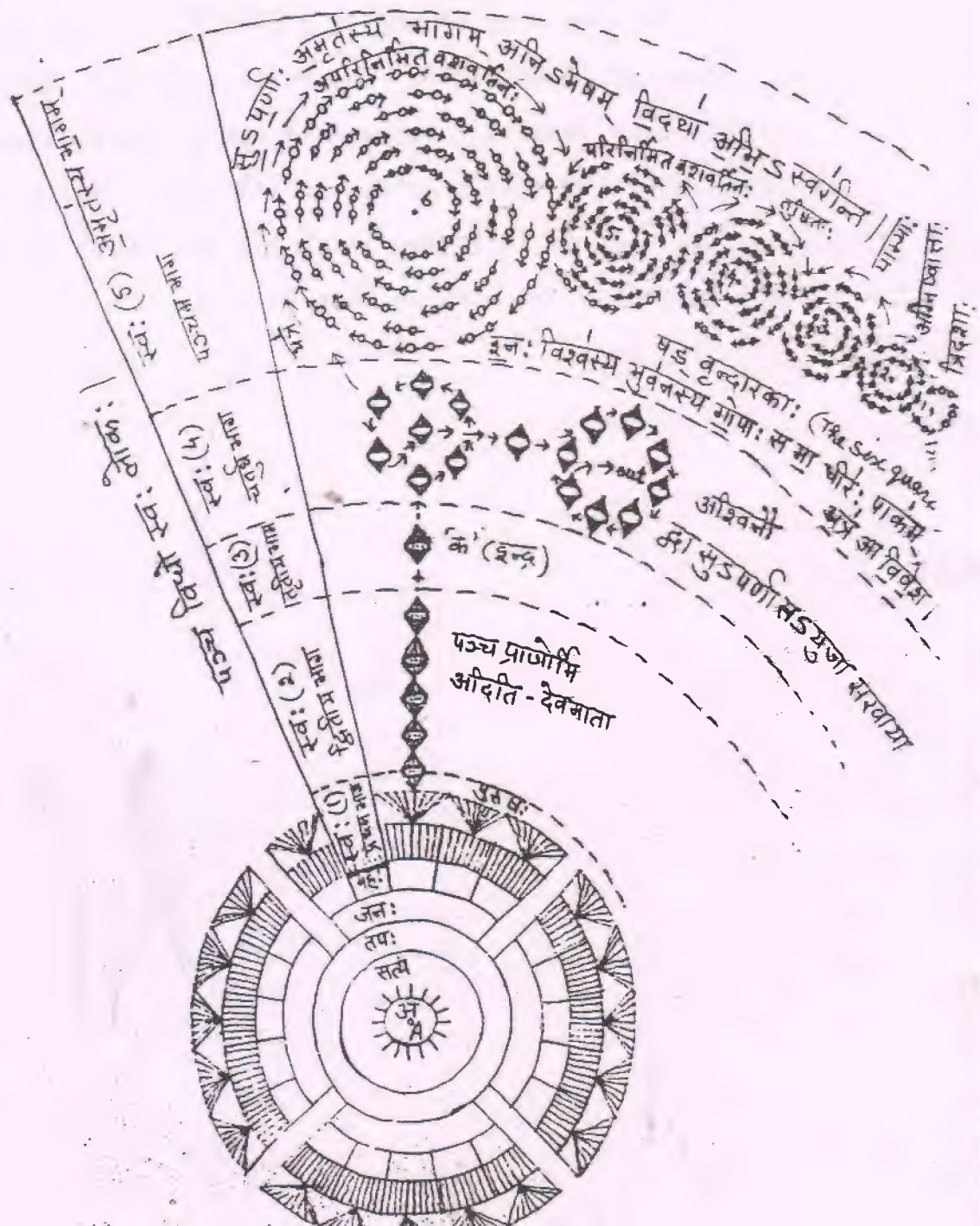
इ॒नः वि॒श्वस्य॑ भुव॑नस्य गो॒पाः सः स॒मा॒धीरः॑ पा॒कम् अत्र॑ आ वि॒वेश॑ ॥

यत्र	where	जहाँ, जिसमें	भुवनस्य	of the 'BHUVANA' i.e. of the orbital, in which	उस सारे भुवन का, जिसमें ये सारे नये प्रकार के वृन्दारकों (quarks) के ढाँचे रहते हैं।
सु॒प॒र्णाः	joint sets of two flying structures having wings to fly (which is already explained)	जो जुड़वाँ ढाँचों के परबों वाले उड़ने वाले स्वरूपों के समुच्चय, (जिन्हें पहले बताया जा चुका है)	गो॒पाः	this new type of the structure of 'quark' lives one who keeps gaurd.	रक्षा करने वाला
अ॒मृतस्य॑	made of the immortal part of the energy to the past	ऊर्जा के अमृत भाग के बने हुए के भाग को	सः	that joint set of two flying structures having sound wings	वह दो जुड़वाँ सखा, सुडौल परबों वाले उड़ने वाले ढाँचे का समुच्चय
भा॒गम्	(The part of 'SVA-LOKA') continuously	(स्वः लोक का पैंथवाँ भाग)	मा	in my body of the new structure of the 'quark'.	मुझ को, अथवा मेरे वृन्दारक (quark) के नये ढाँचे में
अ॒ग्निं स॒मैषम्॑	consciously	ज्ञान पूर्वक	धीरः	one who has patience and is intellectual to do some function	धीरवान तथा बुद्धिमान जो किसी कार्य को संक्रिया को करने में तनई है
वि॒दधा॑मि॒स्वरी॑न्ति	move forward vibrating and creating resonance all around of the prayer.	चारों ओर जाद उत्पन्न करते हुए आगे बढ़ते हैं। और स्तुति करते हैं।	पा॒कम्	body without wisdom, or without conscious here after coming here or completely	अज्ञानी को संज्ञाहीन शरीर में प्रहाँ (यहाँ) आ कर पूर्णे रूप से
इ॒नः	the master, (the new structure)	स्वामी (नया ढाँचा)	अत्र॑	has got admission	प्रविष्ट हुआ है।
वि॒श्वस्य॑	of the whole	सब का, सारे का	आ (आमन्त्रणात्)		
			वि॒वेश॑		

(21) यत्र सुऽप॒र्णाः अ॒मृत॑स्य मा॒गम॑ अ॒न्नं ऽमै॑षम् वि॒दधा॑ अ॒भि ऽस्व॑रन्ति ।
इ॒जः वि॒श्वस्य॑ भु॒व॑नस्य गो॒पाः सः सा॒ च्छी॑रः पा॒कम् अ॒त्र आ वि॒व॑श ॥

The names of six quarks. षड्वृत्तदारका नाम जामानि-

- (1) त्रिदशा: = (charm.)
- (2) अग्निष्वात्ता: (strange.)
- (3) ग्राम्या (up.)
- (4) तुषिता: (Down.)
- (5) परिनिर्मित वक्षवर्तिन: (Top.)
- (6) अपरिनिर्मित वक्षवर्तिन: (Bottom.)



(21) Where both the joint flying friends having wings and continuously moving forward get themselves admitted in the fifth immortal part of the 'SVAH LOKAH'. They move forward vibrating and creating resonance all around of a particular matterwave (of quarks). There, the wise 'ASVINOU', who keeps guard of the whole orbital of the quarks, got admission in my body of quarks, which is matured without wisdom.

[My this body of quarks (वृन्दारकाः) lay in the next fifth orbit of 'SVAH LOKAH'. The fifth orbit of 'SVAH LOKAH' is called here immortal, because it makes every matured body conscious with its flying motion of 'ASVINOU' in the space of the body. So, here it is stated about the new orbit of the quarks in the nucleus of an atom in this Mantra.]

(22) यस्मिन् वृक्षे मध्वदः सुपुणो निविशन्ते सुवते चाधि विश्वे ।

तस्येदाहुः पिप्पलं स्वादु अग्रे तन्नोन्न शद्यः पितरं न वेद ॥

यस्मिन् वृक्षे मधुऽअदः सुऽपुणोः निऽविशन्ते सुवते च अधि विश्वे ।

तस्य इत् आहुः पिप्पलम् स्वादु अग्रे तत् न उत् न शत् यः पितरम् न वेद ॥

यस्मिन् वृक्षे	on which, or in which on the tree (of the supporting base), or in that tree.	जिस पर, या जिसमें (पोषण का आधार बनने वाले) वृक्ष पर, या वृक्ष में	तस्य इत्	of that 'IT' - the vedic name of the 'ELECTRON' of the modern science. (the scholars) say	उसके 'इत्' - आधुनिक विज्ञान के 'इलेक्ट्रॉन' का यह वैदिक नाम है। (विद्वान्) कहते हैं।
मधुऽअदः	one who eats the sweet and tasty juicy fruit of the 'KA' particle grown on the 'PIPPALA' tree of the nucleus of an atom, i.e. the structure of the god 'ASVINOU' in the form of a new particle in flying position	अणु की नाभि के संवर्धन में बने पीपल के वृक्ष की आवृत्ति जैसे ढाँचे के मीठे स्वादु के कणों के बने मधु को खाने वाला - 'अश्विनो' देव के कण का बना नया, ठोका जो उड़ने वाला है। उड़कर चलने के लिए सुडौल पंखों वाले, रहते हैं। जन्म दे कर नये ढाँचे बनाते हैं। और आगे की रचना का आधार बनने वाले रज कण (धूलि के कण)	आहुः पिप्पलम् स्वादु अग्रे तत् न	to the fruit of that fully grown up tree of the growth of nucleus of an atom. tasty in the sequence of creation which is next to some one. that the 'NA' particle. 'NA' is the vedic name of the 'NEUTRON' of the modern science; or 'not' on the upper place. gets which the father of 'NA' i.e. the seven-hypersphere of the mesons m_0, m_1, m_2 the 'NA' particle, i.e. the neutron, or - not, or like (some one) gets the shape of or knows. one who does not know his father i.e. disconnects the relation with	एक अणु की नाभि में संवर्धन के रूप को बताने वाले पूर्ण रूप से संवर्धित पीपल के वृक्ष के फल को स्वादु (फल को) जो रचना के क्रम में किसी से आगे के पद पर आता है उस 'न' कण को। वैदिक विज्ञान में 'न' कण, आधुनिक विज्ञान के 'न्यूट्रॉन' का नाम है। अथवा - नहीं। ऊपर के स्थान पर प्राप्त करता है। जो 'न' कण के पिता को (अर्थात् त्रिवर्तुषावर्त) के सप्तपरावर्त को, 'न' कण अर्थात् 'न्यूट्रॉन' अथवा नहीं, अथवा-की तरह रूप को प्राप्त करता है, अथवा जानता है। वह जो अपने पिता को नहीं जानता है अर्थात् अपने पिता त्रिवर्तुषावर्त के सप्तपरावर्त के सप्तपरावर्त को
सुऽपुणोः	having sound wings to fly.	उड़कर चलने के लिए सुडौल पंखों वाले, रहते हैं।	उत् न शत्	on the upper place. gets which	ऊपर के स्थान पर प्राप्त करता है।
निऽविशन्ते	live	जन्म दे कर नये ढाँचे बनाते हैं।	यः	the father of 'NA' i.e. the seven-hypersphere of the mesons m_0, m_1, m_2 the 'NA' particle, i.e. the neutron, or - not, or like (some one) gets the shape of or knows. one who does not know his father i.e. disconnects the relation with	जो 'न' कण के पिता को (अर्थात् त्रिवर्तुषावर्त) के सप्तपरावर्त को, 'न' कण अर्थात् 'न्यूट्रॉन' अथवा नहीं, अथवा-की तरह रूप को प्राप्त करता है, अथवा जानता है। वह जो अपने पिता को नहीं जानता है अर्थात् अपने पिता त्रिवर्तुषावर्त के सप्तपरावर्त के सप्तपरावर्त को
सुवते	creat new structures by giving birth.	जन्म दे कर नये ढाँचे बनाते हैं।	यः	the father of 'NA' i.e. the seven-hypersphere of the mesons m_0, m_1, m_2 the 'NA' particle, i.e. the neutron, or - not, or like (some one) gets the shape of or knows. one who does not know his father i.e. disconnects the relation with	जो 'न' कण के पिता को (अर्थात् त्रिवर्तुषावर्त) के सप्तपरावर्त को, 'न' कण अर्थात् 'न्यूट्रॉन' अथवा नहीं, अथवा-की तरह रूप को प्राप्त करता है, अथवा जानता है। वह जो अपने पिता को नहीं जानता है अर्थात् अपने पिता त्रिवर्तुषावर्त के सप्तपरावर्त के सप्तपरावर्त को
च अधि	and the base particles of the further construction of the universe.	और आगे की रचना का आधार बनने वाले रज कण (धूलि के कण)	यः	the father of 'NA' i.e. the seven-hypersphere of the mesons m_0, m_1, m_2 the 'NA' particle, i.e. the neutron, or - not, or like (some one) gets the shape of or knows. one who does not know his father i.e. disconnects the relation with	जो 'न' कण के पिता को (अर्थात् त्रिवर्तुषावर्त) के सप्तपरावर्त को, 'न' कण अर्थात् 'न्यूट्रॉन' अथवा नहीं, अथवा-की तरह रूप को प्राप्त करता है, अथवा जानता है। वह जो अपने पिता को नहीं जानता है अर्थात् अपने पिता त्रिवर्तुषावर्त के सप्तपरावर्त के सप्तपरावर्त को
विश्वे (अधि + विश्वे)	in the universe at the top of the whole of the structure of the above said tree of the growth of the nucleus, and	विश्व में अणु की नाभि के संवर्धन को प्रकट करने वाले उपरोक्त सारे वृक्ष की चौड़ी के ऊपर, जिससे वे वृक्ष उसके	यः पितरम् न वेद	one who does not know his father i.e. disconnects the relation with	जो 'न' कण के पिता को (अर्थात् त्रिवर्तुषावर्त) के सप्तपरावर्त को, 'न' कण अर्थात् 'न्यूट्रॉन' अथवा नहीं, अथवा-की तरह रूप को प्राप्त करता है, अथवा जानता है। वह जो अपने पिता को नहीं जानता है अर्थात् अपने पिता त्रिवर्तुषावर्त के सप्तपरावर्त के सप्तपरावर्त को

(22) On which tree (of the growth of the backbone radius of the nucleus of an atom), all the flying structures of the two cycles of 'ASVINOU' having wings and which are also the eaters of the sweet tasty 'PIPPAL' fruit of the 'KA' particle, live and creat all the particles of this universe by giving them birth, On that tree- the fruit of 'PIPPAL' which grows next to above 'NA' (न) is called 'IT' (इत्) i.e. the electron. The 'NA' (न) is called the neutron in modern science. The structure, which is obtained above 'NA' is 'IT' (इत्) and its creator father is known as the father of the 'NA' (Neutron) i.e. the seven hypercircle of the mesons m^0 , m^{+1} , m^{-1} . Its shape is acquired by the father of 'NA' particle in the 'DYOU' and lies also as a particle. Moreover the father of the 'NA' particle is the seven hypercircle of the mesons m^0 , m^{+1} , m^{-1} . The electron takes birth from the same seven hypercircle of mesons from which the Neutron gets birth.

This Mantra is written to explain the growth of neutrons and electrons in an atom. Telling the Mesons m^{-1} , the creator father of an electron, it is clearly stated here that the electron is originated from the father of Neutron which is the seven hypercircle of the mesons m^0 , m^{-1} , m^{+1} , leaving behind the proton as its coproduct. The shape of the structure of the growth of radius as line-spectra of the nucleus of an atom becomes just like a tree as shown in the figure. On this very tree, all the eaters of sweet tasty fruit of 'KA' particles and of flying joint cycles live and creat all other particles of the universe.

Here the Atomic structure is completed upto the electron formation.

The 'ASVINOU' moves through three more gates giving the shape of the formation of the three more particles respectively one by one (1) the six moving quantum of energy called the 'SAT-

'ĀŚVĀH' i.e. the six quarks or the "षड्वृन्दारकाः" (2) the mesons in 'BHUVĀH-LOKAH' and (3) the solid particles of Neutrons and protons which make the dry earth of the 'NEMI' in the 'GHṚTA-PRṢṬHA' in 'BHŪH-LOKAH'. The 'ṢAT-ĀŚVĀH' move one hundred wave-lengths to cover the distance of 'BHUVĀH-LOKAH' to reach the earth of the 'BHŪH-LOKA'. These three gates, which the 'ĀŚVINOU' have to cross to form the six quarks, mesons, protons and neutrons, while moving are called the three days and nights. According to Vedic Science, day means to make some new formation and the night means to dissolve the already formed structure in the surroundings. Here the Mantra is given to explain this concept in ṚG-VEDA(1-116-4)

तिस्रः क्षपस्त्रिरहाति व्रजं दिनी सत्या भुज्युमूहयुः पतङ्गैः ॥

समुद्रस्य चन्वन्नाद्रस्य पारे त्रिमीरयैः शतपद्विः षट्श्वैः ॥ (ऋग्वेद-1-116-4)

तिस्रः क्षपः त्रिः अहा अतिव्रजत् ऽभिः नासत्या भुज्युम् ऊहयुः पतङ्गैः ।

समुद्रस्य चन्वन् आद्रस्य पारे त्रिऽभिः रयैः शतपत् ऽभिः षट् ऽश्वैः ॥

PADA= word	Meaning in Hindi	Meaning in English	PADA= words.	Meaning in Hindi	Meaning in English
तिस्रः	तीन	three	समुद्रस्य	समुद्र के	of the ocean.
क्षपः	रात्रि तक	up to nights	चन्वन्	सूखी पृथिवी पर	on the solid
त्रिः	तीन	three	आद्रस्य	जलमय के	and dry earth
अहा	दिन तक	up to days.	पारे	पार	of the fluid.
अतिव्रजत् ऽभिः	शीघ्र चलते हुओं से	by the fast runners.	त्रिऽभिः	तीन से	across
नासत्याः	हे झूठ से रहित हूँ-हूँ	you ! who never tell lie.	रयैः	रणों से	by the three.
भुज्युम्	भुज्यु को (पदार्थ को)	the consumable matter.	शतपत् ऽभिः	सौ कदमों के द्वारा अर्थात् - सौ कदम चल कर	by the chariots, by taking one hundred steps
ऊहयुः	आप लाए हो	you have brought.	षट् ऽश्वैः	षः घोड़ों वालों से अथवा षड्वृन्दारकों के	to cover the required distance.
पतङ्गैः	उड़ने वालों के द्वारा				by the six quantum of energy of the six quarks in the form of vectors

Oh 'ASVINOU' ! you are the 'DEVAS' who never tell lie. You keeping yourself running fast upto three days and three nights, brought the 'BHUJYU' or the matter on the dry and solid earth after crossing the ocean of fluid by the three chariots which are pulled by the six such horses which are flying in the sky. They reach the earth by moving one hundred steps.

Here the three days mean the evolution of the formations of the three structures (1) the quarks, (2) the mesons, (3) the Neutrons and protons of the 'BHÜH-LOKAH'. The dry and solid earth is the part of the 'NEMI' of the BHÜH-LOKAH' consisting the neutrons and the pretens particles. The six horses are the six quarks. The three nights are the three spaces which are without any formation after the formations of quarks, mesons, neutrons and protons. Hence the six quarks are said to be having hundred steps to move upto the earth of 'BHÜH-LOKAH'. (शतपत्_समिः) Every one step consists of one wavelength. It means that the width of the 'BHUVAH-LOKAH' is equal to one hundred wavelengths of the six quarks.

One unit of a 'VĀJINAH' united with other 'VĀJINAH' by the 'TRITA' (त्रित) has 33.5 bonds of 'ARNAVAS'. Hence for the three days, the needed three 'VĀJINAH' will have $33.5 \times 3 = 100.5$ steps of 'ARNAVAS' i.e. one hundred steps in integral number. [see fig. on page (63) for this concept of 100 steps in three unions of 'VĀJINAH'.]

More over see figure on page (110) for the concept of three days and three nights for the construction of (1) six quarks, (2) one unit of the seven hypercircle of the three mesons m^0, m^+, m^- and (3) the blocks of the neutrons and the protons on the outer most surface of the nucleus i.e. in the BHÜH-LOKAH.

(23) यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं निरतक्षत । (114)

यद्वा जगज्जगत्याहितं पदं य इत्तद्दिदुस्ते अमृतत्वमानशुः ॥

यत् गायत्रे अधि गायत्रम् आऽहितम् त्रैष्टुभाद्वा त्रैष्टुभम् निःऽअतक्षत ।

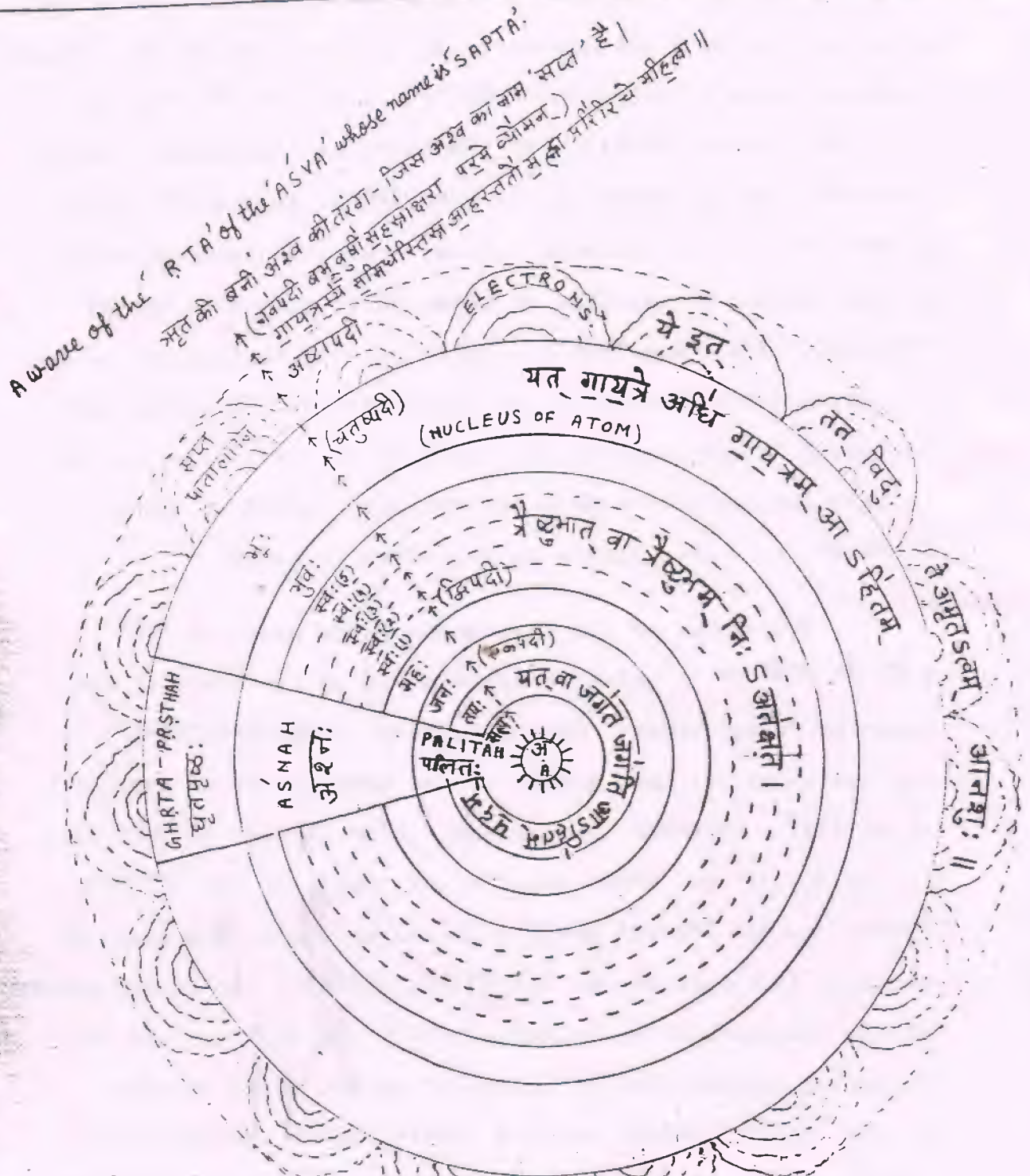
यत्वा जगत् जगति आऽहितम् पदम् ये इत् तत् विदुः ते अमृतऽत्वम् आनशुः ॥

यत् गायत्रे अधि गायत्रम् आऽहितम् त्रैष्टुभाद्वा त्रैष्टुभम् निःऽअतक्षत	which on the earth of the part 'GHRITA - PRSTHA' of the nucleus of an atom upon the base of that earth of the 'GHRITA - PRSTHA' the music rhythm of the 'GĀYATRĪ- CHHANDA' of the resonance of the moving wave of 'RTA' inside the nucleus. is established. from the sry of the 'ASNA' of the nucleus of an atom and the music rhythm of the 'TRISTUP- CHHANDA' of the resonance of the moving wave of 'RTA' inside the nucleus of an atom in the part 'ASNA' has made by carving	जो रक अणु की नाभि के घृतपृष्ठ की पृथिवी पर उस घृतपृष्ठ की पृथिवी के आधार पर अणु की नाभि के अन्दर चलने वाली ऋत की तरंग के नाद की लय के गायत्री छन्द को स्थापन किया गया है रक अणु की नाभि के अक्षर भाग के अन्तरिक्ष से वा, तथा अणु की नाभि के अन्दर चलने वाली ऋत की तरंग के नाद की लय के 'त्रिष्टुप्' छन्द को अक्षर में पहली की छड़ कर बनाया है	यत् वा जगत् जगति आऽहितम् पदम् ये इत् तत् विदुः ते अमृतऽत्वम् आनशुः	the one which and the music rhythm of the resonance created by the wave of 'RTA' inside the nucleus of an atom related to the 'JAGATĪ- CHHANDA' of the poetry. in the part of 'DYOU' of the 'PALITA', where the motion of running is created by the goddess 'SARASVATĪ' in the 'KŚĪRA'S' of the 'RTA'. is established the step for further construction who ever those 'IT' = the electron that one have known they immortal state of existance have got	जो रक वा, तथा रक अणु की नाभि में ऋत की तरंग से उत्पन्न नाद में काव्य के 'जगती-छन्द' से सम्बन्धित अणु की नाभि के अन्दर पलित के भाग के द्यौ में, जहाँ 'सरस्वती' देवी के द्वारा ऋत के क्षीरों में वामावर्त की तथा पलायन की गति उत्पन्न होती है। स्थापित किया गया है। आगे की रचना का पद जिन्होंने 'इत्' अर्थात् 'इलेक्ट्रॉन' उसको जाना है वे न उन्होंने अमर भाव को पाया है।
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यत् गा॒य॒त्रे अ॒धि॒गा॒य॒त्रम् आ॒र्षि॒हितम् त्रै॒ष्टु॒भात् वा त्रै॒ष्टु॒भम् निः॒ऽत॒क्षत ।

यत् वा जगत् जगति आऽहितम् पदम् ये इत् तत् विदुः ते अमृतऽत्वम् आनुशुः॥



(23) This Mantra is explaining the different types of steps of resonance created in all the three groups of cycles of the nucleus of an atom i.e. in 'PALITA', in 'ASNA' and in 'GHRTA .. PRSTHA' and more over in the fourth extra nuclear part of the electrons out side the nucleus. It is explained in the different types of steps of differnt 'CHHANDAS', i.e. the GĀYATRĪ, the 'TRISTUP' and the JAGATĪ - of the music of the poetry. These 'CHHANDAS' are explained in the SĀMA-VEDA. As the RTA-wave (ऋतुकी तरंग) proceeds further from its point of origin in the nucleus of the atom in these three groups of cycles- 'PALITA', 'ASNA' and 'GHRTA — PRSTHA' of the nucleus one by one, it creates its resonance by its vibrations in its medium with different frequencies and wave lengths in the similar way as it is explained in the music of the sound waves of these 'CHHANDAS'. So this Mantra is explained as below.

The system of the resonance of the waves of 'RTA' (ऋतुकी तरंगों का), which is established on the field of the earth of 'BHŪH - LOKAH' of the cycle of 'GHRTA-PRSTHA', is the system of the wave system of the sound waves of the music of GĀYATRĪ - CHHANDA. The system, which is made by RTA-wave in the sky of the 'ASNA' i.e. in the cycles of the 'BHUVH', 'SVAH' and the 'MAHAH' LOKAS, is the system of the waves of sound of the music of the 'TRISTUP - CHHANDA. Again the system of the resonance of the waves of 'RTA' in the field of the beginning part of 'PALITA' group of cycles which consists of the 'JANAHA', 'TAPAH' and the 'SATYA' LOKAS existing in 'DYOU' is the system of the sound waves created in the steps of the 'JAGATI'-CHHANDA. The same steps of the resonance of the sound waves of 'JAGATI-CHHANDA' are found in the extra-

nuclear part of the electrons in the movement of the electron waves. This means the steps of resonance created by the RTA waves are similar in both the fields of 'PALITA' and 'IT' (इत्) particles i.e. the electrons of the extra nuclear part. These electrons get the immortal state of wave motion in the 'DYOU' all over the space having the resonance of the system of the 'JAGATI - CHHANDA'. Here the statement - 'ये इत् तत् विदुः ते अमृतत्वम् आनुशुः' - is stating, "Know those electrons which have got the permanent state of life of the negative charge." This permanent state of life of the negative charge is said here the immortal state of wave motion.

(24) गायत्रेण प्रति मिमीते अकम् केण सामत्रैष्टुभेन वाकम् ।

वाकै न वाकं द्विपदा चतुष्पदा ऽ क्षरेण मिमीते सप्त वाणीः ॥

गायत्रेण प्रति मिमीते अकम् अकेण साम त्रैष्टुभेन वाकम् ।

वाकै न वाकम् द्वि ऽ पदा चतुः ऽ पदा अक्षरेण मिमीते सप्त वाणीः ॥

गायत्रेण	प्रति	मिमीते	अकम्	अकेण	साम
By the GAYATRI - CHHANDA' of the poetry .	by the unit of measurement	is measured	The rhythmic resonance of the group of structures made by the waves of the 'RTA' in the rhythmic formation of the poetry of the 'RG-VEDA'	by the rhythmic resonance made by the group of structures of 'RTA' in the group of 'R.K' of the 'RGVEDA'	the formation of the rhythm of the mantras of the poetry of the 'SAMA-VEDA' and
जो प्राण है, निश्चित रूप से उसे ही गायत्री मन्त्रज्ञा काव्य के	काव्य के	गायत्री-छन्द के द्वारा	माप की 'प्रति' इकाई के द्वारा मापा जाता है	ऋग्वेद के मन्त्रों की रचनाओं में बना लयबद्ध नाद का तारतम्य जो ऋत की तरंगों के लयबद्ध नाद से स्वयमेव बनता है। यही ऋत के नाद की ऋचायें हैं।	ऋत की तरंगों के लयबद्ध नाद की ऋचाओं के ऋक्-समूह के द्वारा
जो प्राण है, निश्चित रूप से उसे ही गायत्री मन्त्रज्ञा	काव्य के	गायत्री-छन्द के द्वारा	माप की 'प्रति' इकाई के द्वारा मापा जाता है	ऋग्वेद के मन्त्रों की रचनाओं में बना लयबद्ध नाद का तारतम्य जो ऋत की तरंगों के लयबद्ध नाद से स्वयमेव बनता है। यही ऋत के नाद की ऋचायें हैं।	ऋत की तरंगों के लयबद्ध नाद की ऋचाओं के ऋक्-समूह के द्वारा
the resonance created by the rhythm of the dancing particles.	By the 'TRISTUBH-CHHANDA' of the poetry.	the resonance of the sound of the rhythmic speech of the statements of the prose of the 'YAJURVEDA'.	By the rhythmic speech of the 'YAJURVEDA' the rhythmic resonance of the sound of the speech delivered by a man	by two stepped by four stepped sound system by the sound of a vowel .	is measured
जर्तन करते हुए रजकणों के नाद की लय को	त्रिष्टुप् छन्द के नाद की लय के द्वारा	यजुर्वेद के गद्य में कथन के लयबद्ध नाद की वाणी को	उस यजुर्वेद की वाणी लयबद्ध नाद के द्वारा मनुष्यों के द्वारा उच्चारित वाणी को नाद की तरंगों की दोपद वाले चार पद वाली रचना की ध्वनि के द्वारा एक 'स्वर' के अक्षर की ध्वनि के द्वारा मापा जाता है	सा, रे, गा, मा पा, धा, नी, के संगीत के नाद के सात स्वरों के समुच्चय की वाणी को	वाणी को
the set of seven vowels of the music-system, i.e. "SĀ, RE, GĀ, MĀ, PĀ, DHĀ, NĪ."	of the speech of				

(24) The rhythmic resonance of the group of structures made by RTA (ऋत) in the rhythmic formation of the poetry of the 'R̥G-VEDA' is measured by the 'GĀYATRĪ-CHHANDA'. The formation of the rhythm of the Mantras of the poetry of the 'SĀMA-VEDA' and the resonance created by the rhythm of the dancing particles is measured by the rhythmic resonance made by the group of structures of 'RTA' in the group of 'R̥K' (ऋक् समूह) of the 'R̥G-VEDA'. The resonance of the sound of the rhythmic speech of the statements of the prose of the 'YAJUR-VEDA' is measured by the rhythmic sound system of the 'TRISTUP - CHHANDA'. The sound of the speech delivered by a man in explaining his ideas is measured by the two stepped or by the four stepped sound system of the Mantras of 'YAJUR-VEDA'. The seven types of sounds - 'SĀ, RE, GĀ, MĀ, PĀ, DHĀ, NĪ' of the rhythm are measured by the vowels transmitted by an instrument of the music system. These seven sounds of the vowels are the respective sounds of the resonance of the seven circles of the seven hypercircle of the 'RTA' in the 'DYOU'. [See the Mantra No (4) for the explanations of the one stepped, two stepped, four stepped and eight stepped and the nine stepped structures of the waves of the 'RTA'.]

25 जगता सिन्धुं दिव्यस्तमायद् रथन्तरे सूर्यं पर्यपश्यत् ।

गायत्रस्य समिधस्तिष्ठ आहस्ततो मूढा प्ररिरिचे महित्वा ॥

जगता सिन्धुम् दिवि अस्तमायत् रथम् ऽतरे सूर्यम् परि अपश्यत् ।

गायत्रस्य सम् ऽइधः तिस्रः आहः ततः मूढा प्र रिरिचे महि ऽत्वा ॥

जगता	By the rhythm of the resonance of the 'JAGATI - CHHANDA' of the music.	संगीत के 'जगती छन्द' की लय के नाद के द्वारा	परि	परितः = all around is seen	चारों ओर अर्थात् सभी ओर देखा है ।
सिन्धुम्	the ocean of 'RTA' full of 'KṢĪRA'S' and 'ARNAVA'S'.	'क्षीरों' से और अर्णवों से भरे ऋतु के समुद्र को	अपश्यत्	of the rhythm of 'GĀYATRI - CHHANDA'	गायत्री छन्द की लय की
दिवि	in the space of the 'DYOU'.	द्यौ के आयाम में	सम् ऽइधः	the feeding parts of the function	समिधाये जो किसी संक्रिया को पूरा करने में
अस्तमायत्	has made it stationary and stable at its place in motion.	अपने स्थान पर साम्य अवस्था में गतिमान बना कर धाम्ना है ।	तिस्रः	All the three, i.e. rhythms of the three CHHANDA'S of 'JAGATI', 'TRISTUP' and 'GĀYATRI'.	उसके औजन्य की सामग्री बनती है तीनों को, अर्थात् 'जगती', 'त्रिष्टुप' तथा 'गायत्री' तीनों छन्दों की लयों के
रथम् ऽतरे	in the second carrier - structure of the changed medium of the moving wave of 'RTA' of the flow of the current of 'KṢĪRA'S' and 'ARNAVA'S'.	ऋतु की तरंगों वाली धारा के संवाहक दूसरे बदले हुए माध्यम अर्शन के रथ में, प्रथम रथ पलित का था, उससे बदल कर दूसरा रथ अर्शन का बना, उस दूसरे रथ पर	आहः	say (in one unit of the rhythm of the 'GĀYATRI - CHHANDA')	समिधाओं को (गायत्री छन्द की लय की एक इकाई में बँधा हुआ) कहते हैं
	i.e. in the space of 'ASNA'. or on the second chariot of 'ASNA' leaving the chariot of the 'PALITA'.	प्रथम रथ पलित का था, उससे बदल कर दूसरा रथ अर्शन का बना, उस दूसरे रथ पर सवार	ततः	for this very reason	इस कारण से ही
	the forward moving structure of the sun of the seven hyppes -	सरणात् सूर्यः आगे चलने को सरण गति करने वाले ऋतु के सप्त परावृत्तों	मूढा	by the force of all these three.	इन तीनों के संयुक्त बल के द्वारा
सूर्यम्			प्र रिरिचे	particularly	प्रकर्ष के द्वारा
			महि ऽत्वा	has got extra force getting its own importance in the atmosphere.	अत्यधिक बल में बढ़ गई है संबर्धन को प्रीकृया में महत्व पा कर

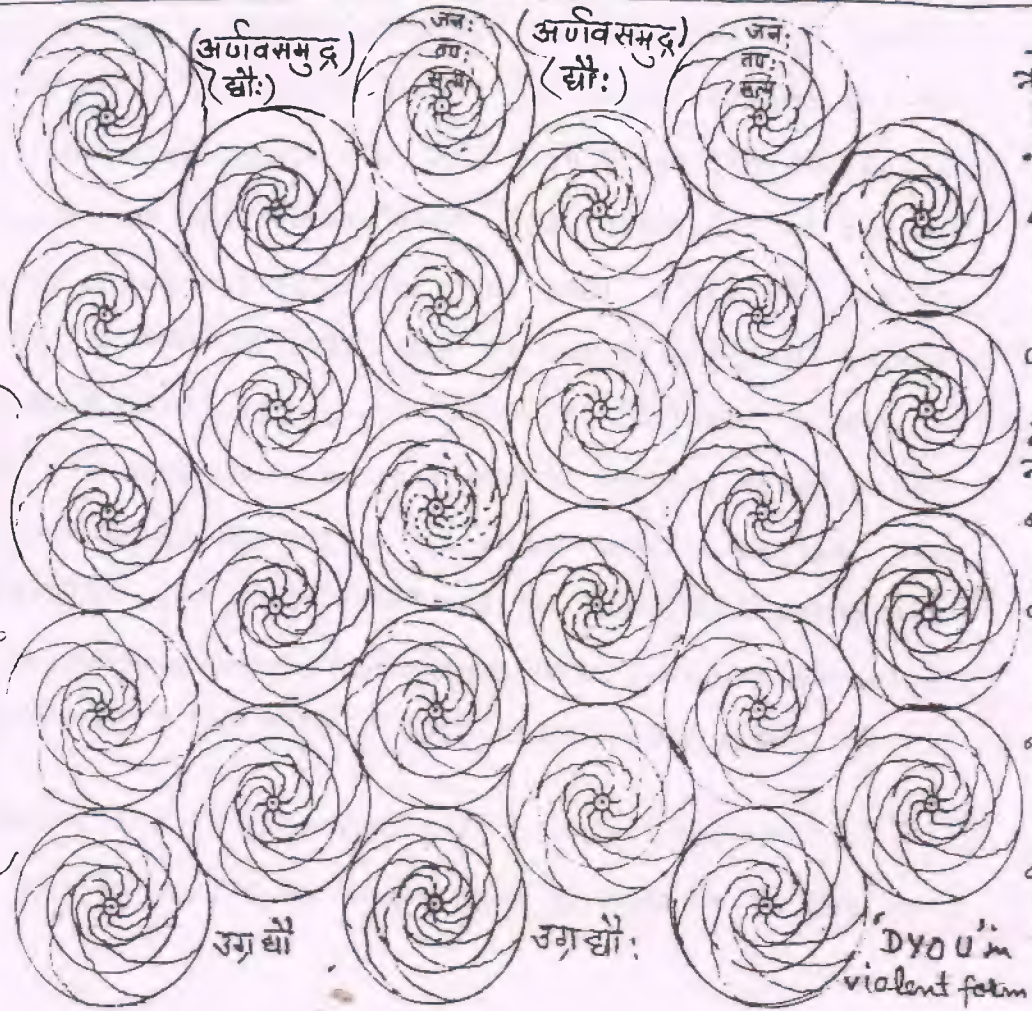
(25) जगता सिन्धुम् दिवि अस्तमायत् रथम् ऽ तर सूयम् पार अपश्यत् । (121)

गायत्रस्य सम ऽ इधः तिस्रः आहः ततः महा प्र रिरिच्ये भीह ऽ त्वा ॥

जगता सिन्धुम् दिवि अस्तमायत्

The Ocean of the ARNAVAT's is established in the divine 'DYOU' by the rhythm of 'JAGATI-CHHANDA'.

(The Ocean of ARNAVAT'S)



जगता सिन्धुम् दिवि अस्तमायत्



(25) The Ocean of the 'ARNAVAS' is established in the divine 'DYOU' by the rhythm of 'JAGATI-CHHANDA'. The moving structure of the chariot of sun in linear motion (on which the seven sisters of sevenhypercircle of 'ṚTA' are riding as one unit is seen all around in the sky of the 'ASNA' around the structure of an 'ARṇU' of the 'PALITA'. (See the figures of the third Mantra.). (It is moving with the rhythm of the 'TRISTUP-CHHANDA'.). But in the rhythm of the 'GĀYATRĪ-CHHANDA', - of the 'GHṚTA-PR.ṢṬHA', - all these three rhythms of the grouped structures of 'ṚTA' are synthesised. These three are called the three feeding parts i.e. the three 'SAMIDHĀS' of the 'GĀYATRĪ'. The 'GĀYATRĪ-CHHANDA' has attained its very high importance by the synthesis of the forces of all these three parts (गायत्री के तीन पाद) in the function of growth.

(Thus the rhythm of the resonance of the whole of the nucleus of an atom is told here- the rhythm of the 'GĀYATRĪ-CHHANDA'.)

(26) उप ह्वये सुदुधाम् चैनुमेतां सुहस्तो गौधुगुत दौहदेनाम् ।

श्रेष्ठं सवं सविता साविषन्नो ऽ मोक्षो घर्मस्तदुषु प्रवोचम् ॥

उप ह्वये सु ऽ दुधाम् चैनुम् एताम् सु ऽ हस्तः गौधुक् उत दौहत् एनाम् ।

श्रेष्ठम् सवम् सविता साविषत् नः अभि ऽ इच्छः घर्मः तत् ऊम् ० सु प्र वोचम् ॥

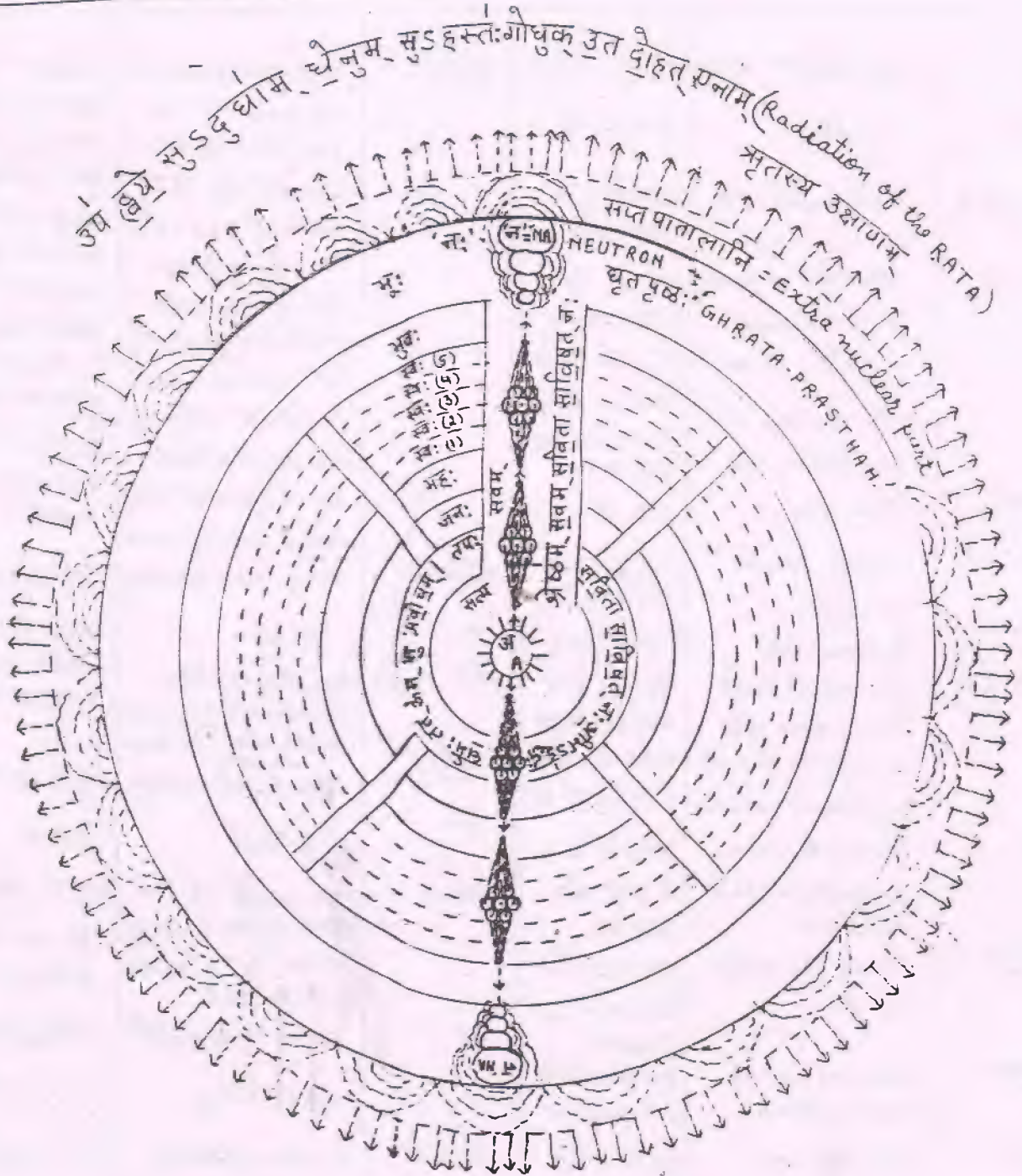
उप ह्वये सु ऽ दुधाम् चैनुम् एताम् सु ऽ हस्तः गौधुक् उत दौहत् एनाम् श्रेष्ठम् सवम्	near to (some one) I call easily milkable the cow, which is in the shape of fully grown up nucleus of an atom now. this one expert hand nuclear technician the expert hand technician, who is capable to milk this cow of nucleus upward from the centre of the nucleus suck the milk of it this one cow of the nucleus. the best one. the feeding energy or the nourishing energy	पास, निकट में बुलाता हूँ । सहज से दुही जाने वाली गौ को, जो अब एक अणु की पूर्ण रूप से संवर्धित नाभ के अर्धपिण्ड का रूप है । इस को सिद्ध हस्त परमाणु विज्ञान वेत्ता कारीगर वह सिद्ध हस्त कारिगर जो इस नाभ की गौ को दूहने में समर्थ है । नाभ के केन्द्र से ऊपर की ओर को इस के दूध को खींच कर बाहर निकालो अणु को नाभ की वनी इस गौ को सब से अच्छी को सविता देव की पोषक ऊर्जा को	सविता साविषत् नः अभि ऽ इच्छः घर्मः तत् ऊम् ० सु प्र वोचम्	the god 'SAVITĀ'. The 'SAVITĀ' is the flow of the current of 'RTA' made of 'KṢĪRA'S' emerging from the 'SATYA-LOKA' and being grown up in 'TAPAH-LOKA'. It goes on feeding all the structures by its flow of energy when it moves forward may inspire this for us has attained the maximum degree of temperature by burning all around. the heat energy by that channel of the flow of the energy of the 'RTA' of the god 'RUDRA'. with best efforts specially I have spoken.	'सविता' देव । सत्यलोक से निकल कर तपः लोक में पूर्ण संवर्धन को प्राप्त क्षीरों के द्वारा बना ऋतु की धारा का प्रवाह ही 'सविता' कहलाता है, जो आगे चलता हुआ सभी को अपनी ऊर्जा के द्वारा पोषण प्रदान करता चला जाता है । इसे प्रेरित करे हमारे लिए चरों और प्रज्वलित होकर बहुत तपी हुई है । गर्मी की ऊर्जा उस से रुद्र की ऋतु के प्रवाह की धारा की ऊर्जा को अच्छी प्रकार से प्रयत्न पूर्वक में ने कहा है ।
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(26) उप ह्वये सुदुधाम् धेनुमेतां सुहस्तौ गोधुगुत दौहदेनाम् ।

श्रेष्ठं सवं सविता साविषन्नो ऽभीच्छौ घर्मस्तदुषु प्रवोचम् ॥

उप ह्वये सुऽदुधाम् धेनुम् सताम् सुऽहस्तः गोधुक् उत दौहत् सनाम् ।

श्रेष्ठम् सवम् सविता साविषत् नः अभि ऽभीच्छः घर्मः तत् ऊन् सु प्र वोचम् ॥



(26) I hereby call the easily milkable cow (which is made of energy waves of the 'RTA' of the divine-mother 'GĀYATRĪ'. The expert hand milkman may milk this cow. The 'SAVITĀ-DEVA' may inspire his the best nourishing energy wave of the 'RTA' through the mother 'GĀYATRĪ' for us. This means that the energy wave of the 'RTA' of the mother 'GĀYATRĪ' nourishes each and every 'DEVA' inside the structure of an atom.) The scorching heat of the 'TAPAH-LOKAH' has attained its maximum temperature by the best nourishing power of this 'SAVITĀ-DEVA', which is carried by the energy waves of the mother 'GĀYATRĪ'. I speak with the help of the resonance of the energy waves of the 'RTA' of the mother 'GĀYATRĪ' of the 'SAVITĀ-DEVA'. I have spoken well regarding the channel of the flow of the energy of the 'RTA' related to the god 'RUDRA' with my best efforts.

This Mantra is telling here the cause of speaking of a living man. The three types of resonance of the respective three parts of the nucleus of an atom namely of the 'PALITA', of the 'ĀŚNA' and of the 'GHṚTA-PRṢṬHA' are synthesised properly in the resonance of the wave of 'RTA' of the mother 'GĀYATRĪ' created by the whole of nucleus of an atom. This vibration of the whole of the atom creates the sound waves of the fourth type, which a man speaks. This whole of the concept is made clear in the forty fifth Mantra, where the sound of the speech is divided in to four parts. The three parts of it are hidden in the cave of the nucleus of an atom, i.e. in the 'PALITA', in the 'ĀŚNA' and in the 'GHṚTA-PRṢṬHA'. The fourth part, i.e. the resonance created by the whole of the atom is spoken by a man. Moreover one can use this energy for further growth of nature.

(27) हिङ् कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् । (126)

दुहामश्वभ्यां पयो अदन्त्येयं सा वर्धतां महते सौमगाय ॥

हिङ् कृण्वती वसुपत्नी वसूनाम् वत्सम् इच्छन्ती मनसाभ्याम् आ अगात् ।

दुहाम् अश्वभ्याम् पयः अदन्त्या इयम् सा वर्धताम् महते सौमगाय ॥

हिङ् कृण्वती

neighing or
creating
resonance by
the vibrations
of its waves.

हिनीहिनातीहुई
अथवा
तरंगों की कम्पन
से जाद उत्पन्न
करती हुई

वसुपत्नी

The wife of the
god 'VASU.'
i.e. the 'ADITI',
the mother of
eight sons.
Her sons are
also called the
eight 'VASU'S'.

'वसु' देवता
की पत्नी
अर्थात् 'अदिती',
आठ पुत्रों की
माता, जिसके
आठ पुत्रों को
'आठ-वसु'
कहलाते हैं।

वसूनाम्

of all the VASU'S
who are capable
to become her
husbands.
Here these VASU'S
are the thousand
heads of energy-
vectors moving on
the thousand axes
of the 'PURUSA'.

सभी उन
वसुओं के जो
उसके प्रति
बनने में समर्थ
हैं। यहाँ ये
'वसु' पुरुष
के सहस्र अक्षों
पर चलने वाले
सहस्र शीशों में
बने 'अश्व' हैं।

वत्सम्

the son, or
the mare-calf.

पुत्र को, अथवा
घोड़ी के बच्चे को

इच्छन्ती

being willing
with own mind
in front of

चाहती हुई

मनसा

after coming

अपने मन से

अभि

has gone to 'VASU'.

आमने-सामने
अभिमुख
हो कर
वसु के पास

आ

अगात्

दुहाम्
अश्वभ्याम्

milk her.

for the two
mare-calves.

These two mare-
calves always
live in a
joint pair.

The name of
this joint pair
is called the god
'AŚVINOU'.

Each mare-calf
is made of eight
'KA' particles.
Hence 'AŚVINOU'
has sixteen 'KA'
particles.

'the milk'
made of 'KA'
particles.

not to be killed

this

she

may grow
more and more

for the majestic

for the good-
god 'BHAGA'.

The god 'BHAGA'
is the god of all
sorts of wealths.

पयः

अदन्त्या

इयम्

सा

वर्धताम्

महते

सौमगाय

उसको दूध

दो बैरियों के
लिए। ये दोनों
बैरियाँ सदैव
एक संयुक्त जोड़
में रहती हैं।

यही दो अश्वियों
का संयुक्त
जोड़ा 'अश्विनो'
देव के नाम से
बोला जाता है।

प्रत्येक अश्वी में
आठ वसुओं के
आठ 'क' कण रहते
हैं। अतः अश्विनो
में सोलह 'क' कण
होते हैं।

'दूध को' जो
'क' कणों से
बना है।

न मारने योग्य

यह

वह

अधिकारिक
संवर्धन को

प्राप्त होवे

महान के लिए

अर्द्ध 'भग'
देवता के लिए

'भग' देवता

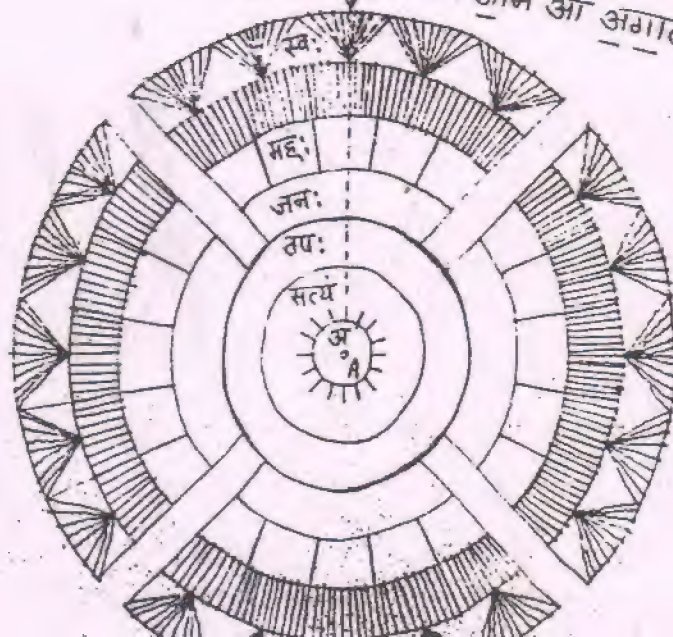
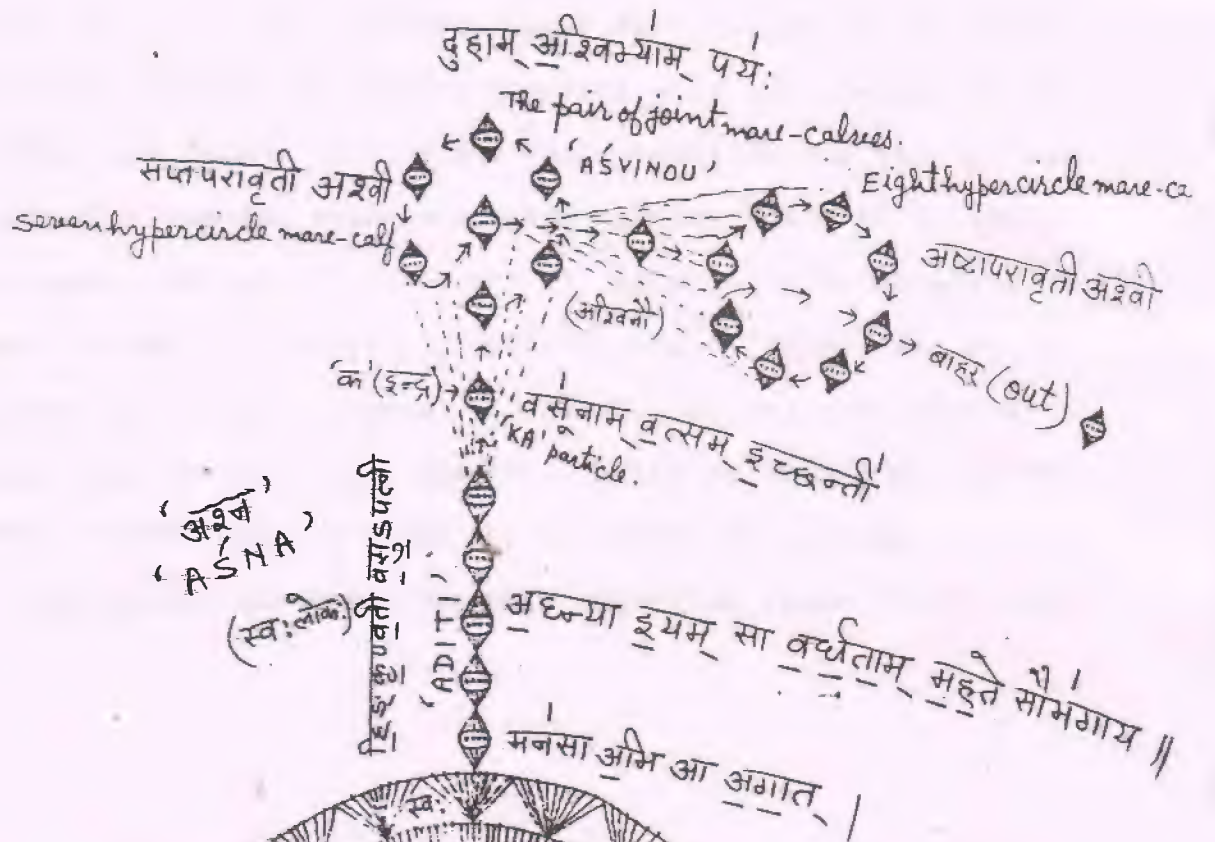
सभी प्रकार की
सम्पदा प्रदान
करने वाले देवता

(१७) हिङ् कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् । (127)

दुहामश्चिवभ्यां पर्यो अद्येयं सा वर्धतां महते सोमगाय ॥

हिङ् कृण्वती वसुपत्नी वसूनाम् वत्सम् इच्छन्ती मनसा अभि आगात् ।

दुहाम् अश्चिवभ्याम् पर्यः अद्यया इयम् सा वर्धताम् महते सोमगाय ॥



(27) The wife of the god 'VASU' i.e. the mother of 'DEVAS' -the 'ADITI' came neighing and vibrating in front of the feeding energy wave of the god 'SAVITĀ'. (The feeding energy wave of the god 'SAVITĀ' is the semen of the god 'VIṢṆU'.) She-the mother 'ADITI' being willing to give birth to her own child (the 'KA' particle i.e. the god 'INDRA') is functioning like this with her own mind (in the second part, the 'ĀSNA' of the nucleus of an atom.). The expert-hand milk-man i.e. the perfect skilled person may milk this mare mother for feeding the joint pair of her two children which are in the form of two joint mare-calves. (The joint pair of these two mare calves is the formation in the nucleus of an atom in the form of a nucleon which is next to the god 'INDRA'. God 'ĀSVINOU' is given the name to this formation of joint pair of the two mare-calves.). The Mother 'ADITI' is not to be killed. She may grow more and more giving birth to her own children for the majestic god 'BHAGA'. (The god 'BHAGA' makes different kinds of atoms and molecules.)

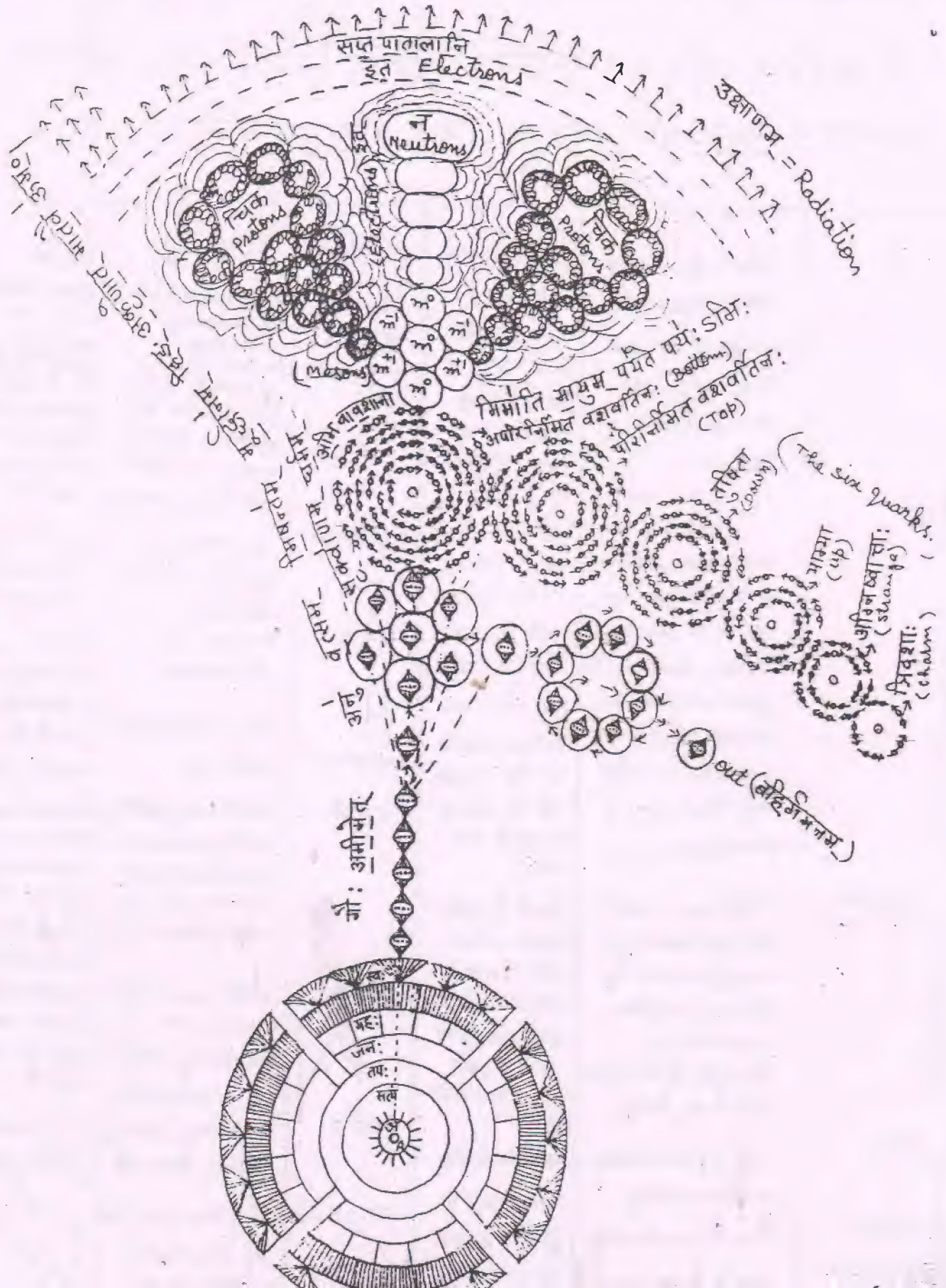
(129)
(28) गौ रमी मे दनु वत्सं मिषन्तं मूर्च्छानं हिङ् कृणोत् मातवा उ ।

सृक्वाणं घर्ममभिवावशाजा मिमाति मायुं पयते पयोभिः ॥

गौः अमीमेत् अनुवत्सम् मिषन्तम् मूर्च्छानम् हिङ् अकृणोत् मातवै जम्०
सृक्वाणम् घर्मम् अभि वावशाजा मिमाति मायुम् पयते पयः ऽभिः ॥

गौः	Block of mass of the matter of the wife of the god 'VASU', i. e. the goddess 'ADITI'. she is not running just like a mare now, but she is staying in her orbit to give birth to her sons and to provide milk for them. That is why now she is called by the name of the 'mother-cow'.	वसुकी पत्नी 'अदिती' देव-माता का बना अर्घ्यपण्ड। यह अर्घ्यपण्ड अब घोड़ी की तरह नहीं दौड़ रहा है, अपितु अपने गोछ में स्थायी रूप से रह कर अपने वत्सों को जन्म देता हुआ उन्हें दूध भी पौषण कैलिस उपलब्ध करा रहा है। अतः यहाँ उसे 'गौ माता' के नाम से कहा गया है। रामती है, अर्थात् कोमल ध्वनि में अपने निवास के सीमेत गोछ में अपने कम्पन की तरंगों के द्वारा नाद उत्पन्न करती है। रुक के बाद रुक निरन्तर क्रम से पुत्रों, या बछड़ों को जन्मे जन्मे को जो	मूर्च्छानम् हिङ् अकृणोत् मातवै जम्०	fore head soft sound of whinnying making for licking channels of the flow of the 'RTA' of the currents of energy of 'RUDRA' forming a structure	माँचे को हिंकार की कोमल ध्वनि को करते हुए चाटने के लिये रुद्र की ऊर्जा को मृत को धाराओं के तन्तुओं से बने हुए रुद्र ढाँचे को होंठों के पास लपलपाती हुई जोम को ताप को, अथवा पयोभाण्ड का (स्तन को) अपनी ओर चाहती हुई कोमल राम के द्वारा नाद को उत्पन्न करती हुई, तथा उसे माप की सीमा में बाँधती हुई नाद की कोमल राम को, अथवा मापी जाने वाली वस्तु को दूध से भरकर फुलाते हुए दूध के कणों के द्वारा।
अमीमेत्	bellows creating the resonance in a soft sound by her own matter-waves in a limited field of her orbit of living.	one after another continuously	सृक्वाणम्	of warbling tongue near to her lips.	होंठों के पास लपलपाती हुई जोम को
अनु			घर्मम्	the heat, or the udder	ताप को, अथवा पयोभाण्ड का
वत्सम्			अभि	towards herself	(स्तन को) अपनी ओर
मिषन्तम्			वावशाजा	willing	चाहती हुई
			मिमाती	bellowing softly making resonance and binding it in to limits of measurements	कोमल राम के द्वारा नाद को उत्पन्न करती हुई, तथा उसे माप की सीमा में बाँधती हुई
			मायुम्	soft sound of resonance, or the body which is to measure.	नाद की कोमल राम को, अथवा मापी जाने वाली वस्तु को
			पयते	puffing up by filling the milk	दूध से भरकर फुलाते हुए
			पयः ऽभिः	by the particles of her milk.	दूध के कणों के द्वारा।

(28) जीः अमीमेत् अनुवत्सम् मिषन्तम् मुद्धीनम् हिङ् अकृणोत् मातवै ऊम् ॥ (130)
 सृक्वाणम् धर्मम् अभि वावशाचा मिमाति मायुम् पयैत पयैः ऽभिः ॥



(29) (The mother 'ADITI' in the form of a) cow is bellowing in a soft sound by whimming for licking the forehead of her newly born calves, who are taking birth one after another and have just opened their eyes in the world. The mother 'ADITI' is having a wavering tongue (made of the stream of 'KA' particles.). She is making a soft sound with the wave resonance willing to absorb the heat on her own side. She puffs up her Udder with the milk (made of the stream of the newly born 'KA' particles.). (This Udder consists of the blocks of neutron and proton particles. See the figure. 'ASVINOU' and the six 'QUARKS' are the calves taking birth one after another.) (अनुवत्सं)

(134)

(29) अयं सशिङ्क्ते येन गौर्भिवृता मिमाति मायुं च्वसनावधिञ्जिता ।
 सा चित्तिमिनिहि चकार मर्त्यं विद्युद् भवन्ती प्रतिवब्रिमौहत ॥
 अयम् सः शिङ्क्ते येन गौः अभि ऽ वृता मिमाति मायुम् च्वसनीं अधि ञ्जिता ।
 सा चित्ति ऽभिः नि हि चकार मर्त्यम् वि ऽ द्युत् भवन्ती प्रति वब्रिम औहत ॥

अयम् सः शिङ्क्ते येन गौः	This one that ('DYOU') father sneezes by that (sneeze) block of the mass of matter of the nucleus of an atom, i.e. the mother cow of the nucleus of an atom. or the block of the mass of matter of the neutron i.e. 'NA' particle inside the nucleus of an atom. [Any block of mass of matter which has the capacity to give birth to any new structure and to feed that for its nourishment is called the 'MOTHER- COW'.] covered with bellows by making soft sound of resonance by its waves of radiation, or measures. the soft sound of the resonance, or the structure to be	यह वह (छौं) येता छौं क मारता है । उस (छौं क) के द्वारा एक अणु की नाभि के द्रव्य की बनी अर्धपिण्ड की गौ माता अथवा एक अणु की नाभि के अन्दर बने हुए 'न' कण (न्यूट्रॉन) के अर्धपिण्ड की बनी हुई गौ माता [कोई भी रजकण का बना अर्धपिण्ड जो प्रसव के द्वारा नये ढाँचे को जन्म देने में तथा उसे भोजन दे कर पोषण प्रदान करने में समर्थ है, उसी को 'गौ-माता', कहा जाता है ठकी हुई संभती है और अपनी विवर्ण की तरंगों के द्वारा कोमल ध्वनि का नाद उत्पन्न करती है। अथवा - मापती है । नाद की कोमल ध्वनि को, अथवा	च्वसनीं अधि ञ्जिता सा चित्ति ऽभिः नि हि चकार मर्त्यम् वि ऽ द्युत् भवन्ती प्रति वब्रिम औहत [प्रति वब्रिम औहत]	into the covering structure made of 'DYOU' over the mass-particle making it the base of its support has slipped in to or passed in to. she (the above told mother cow) with full consciousness. perfectly really has created, or has made which is dead or which is going to die. the electricity. getting the shape of of opposit function the shape showing [showing the opposit function of dispersion of its shape.]	ढकने वाले ढाँचे में, जो छौं का बना है, जिसने प्रत्येक रजकण को ढका हुआ है । उसको अपने आश्रय का आधार बनाते हुए । सरक कर चली गई है । वह (पूर्वोक्त गौ माता) सभी चेतनाओं के सहित । पूर्ण रूप से (निःशेषण) संचमुच हो बनाया है मरे हुए को अथवा - जो मरने वाला है । बिजली का रूप धारण करती हुई । उल्टी प्रोक्रिया की संक्रिया का रूप को प्रकट करते हुए [अपने रूप को बिखेरने की उल्टी संक्रिया करता हुआ ।]
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(29) This one that ('DYOU') which is enclosing and covering the cow of the nucleus of an atom, sneezes. Through this sneeze, the enclosed and the covered cow of the nucleus of an atom softly bellows with soft resonance of the wave of the energy which is being emitted by her and is being passed to that enclosing and covering 'DYOU' from her. Thus the wave of energy which is originally created in the nucleus is passed to the enclosing 'DYOU' by her. Thus the 'DYOU' which is already dead, is given life of the -ve charge of an electron by the energy of the wave emitted by the nucleus. Thus that continuous flow of the charge of electrons gets the form of the current of electricity. This wave energy first gets the shape of an electron like a particle by being intense and concentrated at one point and then it disperses by vanishing its shape in the form of 'quarks'.

{ This is the process by which the electrons are coming out continuously from the nucleus and the radiation of energy is being continuously emitted by every atom in the form of a wave of 'quarks'. See the figure of the structure of the atom of hydrogen element on page NO (133). More over see the figure of the structure of an electron on page NO (75) }

(30) अनच्छेये तुर गातु जीवमैजद् ध्रुवं मध्य आपस्त्यानाम् ।

जीवमृतस्य चरति स्वधाभिः मर्त्यैः मर्त्येनास योनिः ॥

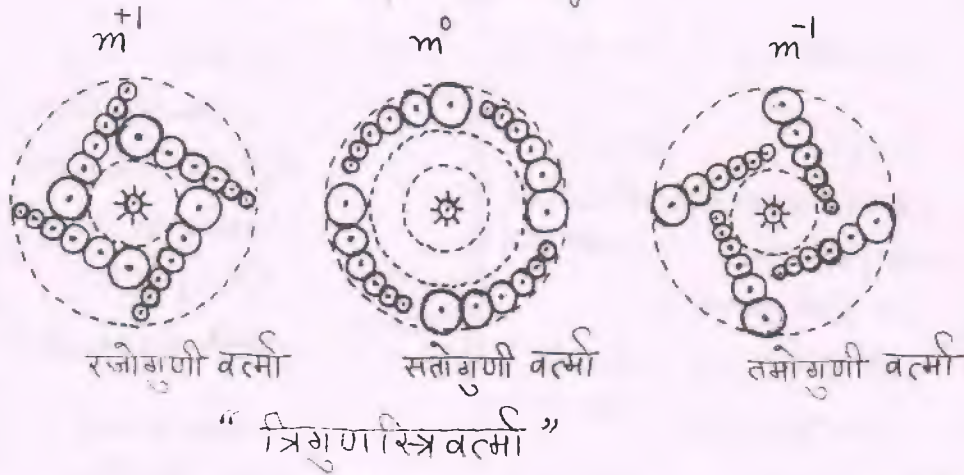
अनत् शये तुरऽगातु जीवम् सजत ध्रुवम् मध्ये आ पस्त्यानाम् ।

जीवः मृतस्य चरति स्वधाभिः अमर्त्यैः मर्त्येन सऽयोनिः ॥

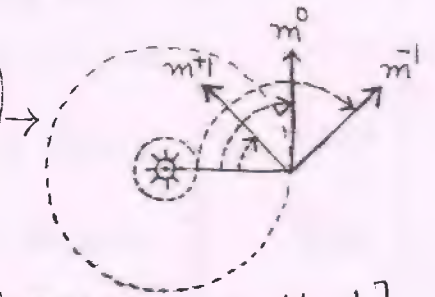
अनत्	breathing	श्वासलेता हुआ	मृतस्य	of dead body	रचना के मृत
शये	lives	रहता है		of the structure	ढाँचे का, अथवा
तुरऽगातु	one who is running with fast speed	शीघ्र गति से चलने वाला		or, of the neutral one	निष्क्रिय का
जीवम्	i.e. fast runner		चरति	having no charge of any type	जिसमें किसी प्रकार का भी कोई आवेश नहीं।
सजत	full of life, i.e. living structure	जीवन से मुक्त ढाँचा		eats by absorbing or moves doing some function	अभिगोचित करता हुआ खाता है अथवा किसी संक्रिया को करता हुआ
ध्रुवम्	vibrating	कम्पन गति करता हुआ	स्वधाभिः	with its own contents	विचरता है अपने स्वयं के द्वारा धारित
मध्ये	stable for ever	नित्य रूप से स्थायी		or with those structures which are eaten or are absorbed by the newly formed structure	रचनाओं के सहित, अथवा अपने द्वारा मिलाए गए अणुओं के सहित
आ	inside (some one)	मध्य में, (किसी के) अन्दर	अमर्त्यैः	alive structure with some charge	सजीव, क्रियाशील अणु, अथवा अपने आवेश से आवेशित
पस्त्यानाम्	after coming in to houses (मध्ये आ पस्त्यानाम्) (after coming inside the houses of living)	आ कर (आमृत्य) घरों के (ये घर वे हैं जिनमें त्रिवर्त्म्य एक सप्तपरावर्त में गुप्त बना कर रहते हैं। ये त्रिवर्त्माओं के सप्तपरावर्तों के कण भुवः लोक के मध्य में स्थायी रूप से विचरते हुए रहते हैं।	मर्त्येन	the structure which is not dead by losing its charge	मृत ढाँचे के साथ, अथवा उस रचना के ढाँचे के साथ जिसमें किसी भी प्रकार का आवेश नहीं। जैसे कि m^0 मेसॉन या न्यूट्रॉन है
जीवः	Here, these are the stable seven hypercircles of the mesons m^+ , m^0 , m^- . The seven cycles of the mesons m^+ , m^0 , m^- live for ever in these seven hypercircles. These seven hypercircles of m^+ , m^0 , m^- mesons get the stationary motion in BHUVAN-LOKAM.	जीता हुआ, अथवा अपने सृणात्मक आवेश के जीवन से क्रियाशील	सऽयोनिः	with dead structure or with neutral structure which has no charge of any type i.e. like the neutron in the nucleus or the m^0 meson. one who has the equivalent formation of its structure in the	समान योनि वाला

(30) अ॒न॒न्त॒ श॒य॒े त॒ुरऽगा॒तु जी॒वम् सृ॒ज॒त ध्रु॒वम् म॒ध्ये आ॒ प॒स्त्या॒नाम् ।
जी॒वः मृ॒तस्य॑ च॒र॒ति स्व॒धाभिः॑ अ॒म॒र्त्यः म॒र्त्येन॑ सऽयो॒निः ।

separate structures of the three mesons m^{+1} , m^0 , m^{-1}
made by absorbing the quarks.



[Inclination of the quarks with
the radius in the cycle of a meson.]



[One unit of a sevenhypercircle of the mesons m^0, m^{+1}, m^{-1}]



(30) This Mantra is stating about the seven hypercircle of the mesons m^0 , m^{+1} , m^{-1} , which is formed by absorbing the quarks, which are coming from the interior core of the nucleus. After absorbing them, it creates the three properties in the seven cycles of its seven hypercircle. One cycle out of its seven cycles is called a meson. When the quark gets some extra energy of the 'ASVINO', then it becomes erect and starts moving in the cycle of m^{-1} meson of the seven hypercircle of the mesons keeping its head outward and intending to disintegrate. That is why it acquires the negative charge of its life. When the quarks, due to this extra energy becoming erect intends to keep its head inward towards the centre of its cycle of the meson in the seven hypercircle of the mesons then it gets the positive charge of the m^{+1} meson. When the quarks having normal energy of the moving 'ASVINO', then they remain flexible and move on the circumference of its cycle of m^0 meson in the seven hypercircle of the mesons. The head and the tail with its whole body remains on the locus of the circumference of its cycle, while it is moving in its cycle. That is why it remains neutral having no charge being denoted by m^0 in modern science. These three mesons m^0 , m^{+1} , m^{-1} are called by the name - 'TRIVARTMA' in Vedic Science having the three 'GUNAS'. / "स विश्वरूपस्त्रिगुणः त्रिवर्त्मी प्राणाधिपः संचरति स्वकर्मभिः ।") (ŚVETĀŚVATĀRĪPĀNĪṢAD-5-7). All these three types of cycles of the quarks forming the structure of the three mesons m^0 , m^{+1} , m^{-1} move in the same cycle of their stable seven-hypercircle. (See the figure on page (136))

Thus the alive mesons with the charge m^{-1} or m^{+1} move with the dead meson m^0 , which has no charge of life in the same unit of structure of the stable seven hypercircle of the mesons. The seven hypercircle is stable while the eight hypercircle is unstable and disintegrates immediately due to the reasons of having increasing function and decreasing function mathematically. Seven hypercircle has increasing function while the eight hypercircle has the decreasing function, because the maxima lies between seven and eight some where. (See the figure on page (45) of graphical sketch.) These seven hypercircles of the mesons are the stable homes of these three types of mesons.

Now this seven hypercircle keeps on absorbing the quarks from the interior core of the nucleus continuously and arranging them in the cycles of the mesons m^0 , m^{+1} , m^{-1} . After arranging them properly, it leaves the mesons free pushing them outside of its structure of seven hypercircle. Hence by the function of absorbing the quarks and leaving the mesons, it functions just like breathing. More over it runs with high speed on its orbit of the 'BHUVAN-LOKAH' inside the nucleus. The body of the nucleus is the mother of this seven hypercircle of the mesons. The quarks are dead having no charge of life before they entre into the cycle of the meson of the seven hypercircle of the mesons. They have only the magnetic wave motion due to the motion of the ASVINOU as its forming constituent. That is why it is stated in this Mantra that the alive meson of the seven hypercircle of mesons eats the dead body of the quarks having no charge of life and moves vibrating in his

stable homes. The alive mesons with the charge m^{+1} or m^{-1} live together with the dead meson m^0 in the same unit of body of the seven hypercircle of the meson. (जीवी मृतस्य चरति स्वधामिः अमर्त्यो मर्त्येनास्यो निः)) Moreover the mesons rotate with high speed vibrating inside the stable homes of the seven hypercircles of the mesons in BHUVAH-LOKAH having the function of breathing by absorbing the quarks and palpitating. That is why it is stated (अजच्छये तुरगात् जीवमेजद् ध्रुवं मध्ये आपस्त्यानाम्।)

(140)
 (31) अपश्यं गोपामनि पद्यमानमाच पराच पथिभिश्चरन्तम् ।

ससद्भीचीः सविषूची वसान आवरीवर्ति भुवनेष्वन्तः ॥

अपश्यम् गोपाम् अग्निः पद्यमानम् आ च परा च पथिऽभिः चरन्तम् ।

सः सद्भीचीः सः विषूचीः वसानः आ वरीवर्ति भुवनेषु अन्तः ॥

अपश्यम् गोपाम् अग्निः पद्यमानम्	I have seen that one who keeps guard (of the nucleus) one who never deviates from his particular fixed path of its motion	मैंने देखा है। (नाभिके) रक्षक को अपने निश्चित पथ से न डिगने वाले को	वसानः आ वरीवर्ति	being dressed in this type of formations. continuously repeats its function of motion	इस प्रकार के परिधान को पहनता हुआ निरन्तर बार-बार आता जाता है। अपनी आने- जाने की संक्रिया की पुनरावृत्ति करता है। उन भुवनों में जहाँ वे अपना संघ बना कर रहते हैं और अपने निश्चित पथ पर चलते रहते हैं।
आ च परा च पथिऽभिः	one who by coming and one who by going far away and by its own paths of motion i.e. on its fixed orbits of motion	जो आ कर, (आगत्य) उसके और जो परे दूर जा कर, उसके और अपने निश्चित मार्गों से	भुवनेषु	in the orbitals where they live in their respective orbits of motion	उन भुवनों में जहाँ वे अपना संघ बना कर रहते हैं और अपने निश्चित पथ पर चलते रहते हैं।
चरन्तम्	the moving structure (of electron i.e. of 'IT')	(इत) = इलेक्ट्रॉन के) चलते हुए, ढाँचे को	अन्तः	inside (those orbitals i.e. those above told BHUVANA'S)	(उन भुवनों) के अन्दर (जो पहले बताये गये हैं)
सः सद्भीचीः	that (electron) concentrated at one point by its contents.	वह (इलेक्ट्रॉन) एक बिन्दु पर सिमेंटे हुए अपने अवयवों सहित को			
सः विषूचीः	that (electron) dispersing its + +	वह (इलेक्ट्रॉन) अपने अवयवों को बिखरे इसी को			

(31) When the electron is formed by the combination of two units of seven hypercircle and eight hypercircles of the mesons m^{-1} , which come out from the seven hypercircle of the mesons m^0 , m^{+1} and m^{-1} , then the RSI looks them coming out of the body of the nucleus and says -

(31) I have seen (that electron) which is the guard (of the nucleus to keep it safe) and which never deviates from its fixed path on its orbit (around the nucleus). It is always seen moving i.e. coming and going on its path of its particular orbit around the nucleus. It comes in to its orbitals, which are called here the 'BHUVANAS' frequently and then goes out of them. Thus it keeps on moving making rounds again and again (encircling the nucleus). It some times concentrates at one point and then disperses immediately then and there. After that it behaves in the same way at another point after moving some distance. Thus concentrating and being collected at one point and then dispersing its shape, it keeps on moving i.e. coming in to and going out from its 'BHUVANAS' (i.e. orbitals) again and again having some number of frequency. See the figure on page (75) of Mantra No. (11) of the structure of an electron.

When the electron is formed in the shape of seven hypercircle of m^{-1} mesons, then it is concentrated at one point of its location, and when the seven hypercircle changes its formation in to eight hypercircle of the m^{-1} mesons, then it is disintegrated immediately then and there. So it disappears from there due to being the decreasing function of the eight-hypercircle of the mesons m^{-1} .

Again when the seven hypercircle shows its properties in the surrounding outward around the nucleus, then it is felt as positron, but when the eight hypercircle shows its property at that spot, then it is felt as electron.

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 (32) य ई चकार न सौ अस्य वेद य ई ददर्श हिरुक् इत् नु तस्मात् ।
 स मातु योना परि वीतौ अन्त बहु प्रजा निः ऋतिमा विवेश ॥

यः ईम् चकार न सः अस्य वेद यः ईम् ददर्श हिरुक् इत् नु तस्मात् ।
 सः मातुः योना परि ऽ वीतः अन्तः बहु ऽ प्रजा निः ऽ ऋतिम् आ विवेश ।

यः ईम् चकार न	one who this one (electron) has made by its creative activity. Not	जिस ने इस (इलेक्ट्रॉन) को अपनी रचना की रचनात्मक क्रिया द्वारा बनाया है नहीं	सः मातुः योना परि ऽ वीतः अन्तः बहु ऽ प्रजाः	that one (electron) of the mother (nucleus) in her womb enclosed inside dividing itself in to many parts and dispersing them, becoming the master of many off springs. Thus the one, who has many units of its creations.	वह (इलेक्ट्रॉन) माता (नाभ) के गर्भाशय में घिरा हुआ अन्दर बहुत प्रजा वाला इलेक्ट्रॉन अपने को बहुत सारे अवयवों में बिखेर कर बहुत सी सन्तानों वाला बन जाता यही इसका बहुत प्रजा वाला रूप है । विनाश के स्थान को
सः अस्य वेद	that (creator) of this (electron), or relation of this electron knows, or gets (the relation)	वह (रचनाकार) इस (इलेक्ट्रॉन) का, अथवा- इस इलेक्ट्रॉन का सम्बन्ध । (सम्बन्ध कारक में षष्ठी विभक्ति का प्रयोग हुआ है) जानता है, अथवा (सम्बन्ध) प्राप्त करता है ।	निः ऽ ऋतिम् आ विवेश	spot of destruction after coming (out) has got.	को (बाहर) आ कर (बीहर) आगत्य प्राप्त हुआ है
यः ईम् ददर्श हिरुक् इत् नु तस्मात्	one who (neutron or the proton) this one (electron) has seen hidden inside (the nucleus) (this) electron in reality from that	जिस (न्यूट्रॉन अथवा प्रोटॉन) ने इस (इलेक्ट्रॉन) को देखा है (नाभ के अन्दर) छिपा हुआ (इस) इलेक्ट्रॉन को सचमुच ही उसो (नाभ) से			

(32) The seven hypercircle of the mesons which has formed this electron, does not know about this electron. This seven hypercircle of mesons has m^0, m^{+1}, m^{-1} mesons as seven cycles inside it. See the figure on page (136). The contact between that creator and the electron is disconnected. The electron gets the relation with the proton only which is formed by getting the energy of m^{+1} mesons. When the wave of m^{-1} meson of an electron goes out of the unit of seven hypercircle of the mesons m^0, m^{+1}, m^{-1} then that particular unit of seven hypercircle of mesons m^0, m^{+1}, m^{-1} does not loses any part of its mass of the contents of its matter. The new structures of the mesons of m^0, m^{-1}, m^{+1} are absorbed by that unit of seven hypercircle from the continuous flow which is flowing from the interior core of the nucleus. The neutron or the proton which has seen this hidden electron, due to that neutron-or that proton, this electron really remaining enclosed inside that womb of the mother-(nucleus), gets the so many numbers of units of its formation and creates many children of its own and gets the spot of its destruction, (When it comes out in 'DYOU' from the nucleus and then radiates to infinity in its outer most orbit). (When ever an electron becomes free from the nucleus in 'DYOU', then it instantly gets the spot of its destruction by dispersing itself and creating the radiation in the form of wave motion of the quarks.

(33) द्यौः मे पिता जनिता नाभिः अत्र बन्धुः मे माता पृथिवी महीयन् । (144)

उत्तानयोश्च चम्बो योनिः अन्तरा पिता दुहितुर्गर्भमाधात् ॥

द्यौः मे पिता जनिता नाभिः अत्र बन्धुः मे माता पृथिवी मही इयन् ।

उत्तानयोः चम्बो योनिः अन्तः अत्र पिता दुहितुः गर्भम् आ अधात् ॥

द्यौः	The functioning space full of the energy of 'RTA' is the energetic space filled with the violent 'RTA' is called ---- the 'DYOU'. It is always violent while functioning	मृत की ऊर्जा से भरा हुआ परम द्यौम जो उर्जा की क्रियाशीलता के कारण सदैव बड़ा ही उग्र दशा में रहता है, --- द्यौ कहलाता है।	मही इयम् उत्तानयोः	the great one, big this one (nucleus) in the two extensive structures, which keep the each part of the nucleus in its stretched form on the centre of the nucleus.	बड़ी, महान यह (नाभि) दो विस्तार वाली रचनाओं में, नाभि के प्रत्येक अंग को केन्द्र पर तनी हुई अवस्था में रखते हैं।
मे	my (of the electron)	मेरा (इलेक्ट्रॉन का)	चम्बोः	in the two extensive structures of the 'DYOU' and the 'PRTHIVI'	दो विस्तार वाली रचनाओं 'द्यौ' और 'पृथिवी' के अन्दर के भागों में
पिता	father	पिता (है)	योनिः	the shape of the formation of the structure, or inside	रचना के स्वरूप की योनि अर्थात् - गर्भाशय के अन्दर
जनिता	one who gives birth	जन्म देने वाली	अन्तः	here in this context of creation of an electron	यहाँ इस इलेक्ट्रॉन के जन्म देने के संदर्भ में
नाभिः	the nucleus of an atom	अणु की नाभि	अत्र	the father 'DYOU' (in the womb) of his daughter i.e. the 'nucleus'	पिता (द्यौ) अपनी पुत्री अर्थात् नाभि (गर्भाशय) में
अत्र	here in this context	यहाँ इस संदर्भ में	पिता	the father 'DYOU'	
बन्धुः	one who is keeping the relation, i.e. the related one	सम्बन्ध रखने वाली सम्बन्धी	दुहितुः	(in the womb) of his daughter i.e. the 'nucleus'	अपनी पुत्री अर्थात् नाभि (गर्भाशय) में
मे	my (of the electron)	मेरा (इलेक्ट्रॉन की)	गर्भम्	the pregnancy	गर्भ को
माता	(is) the mother	जननी माता (है)	आ	here it is the flow of the 'RTA' of the semen of the god 'A' i.e. the 'RETA' of 'VISHNU'	मृत की धारा बने आ के बीज अर्थात् विष्णु के रेत को
पृथिवी	the block of the mass of the matter of the nucleus of an atom, which is giving support to its	पुत्र 'इलेक्ट्रॉन' की सम्बन्धी 'नाभि' माता के अर्द्ध 'पुष्प' की पृथिवी	अधात्	made pregnant.	आधान किया

(33) The electron is introducing itself here. It says, "The 'DYOU' is my father who gives me life of - ve charge. The related nucleus of an atom is my mother. My this related mother nucleus is supporting me at its own surface, that is why it is a big earth for me to live on it. This earth of nucleus of an atom is extensively staying stretched between the 'DYOU' and the mass particles of earth, both on its centre. The 'DYOU', who is the father of this nucleus of an atom made of mass particles of the earth, is again making his daughter (Nucleus) pregnant inside her womb by placing the semen of the god 'VIṢṢU' to give birth to an electron i.e. 'IT' (इत्).

(Keep in mind that the body of the nucleus of mass particles was created first by the 'DYOU', when it got the form of ten fingered 'PURUṢAH'. The ten basic mass particles were formed by the tips of ten fingers of the 'PURUṢAH'. All the mass particles are later on formed by the units of these basic mass particles called the 'KA' particles inside the nucleus. Thus 'DYOU' becomes the generating father of this nucleus. Now the same 'DYOU' is again making his daughter - 'the nucleus' pregnant to creat her son - the 'Electron' - by placing the semen of the god 'VIṢṢU' inside her womb.)

(34) पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।

पृच्छामि त्वा वृष्णा अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥

पृच्छामि त्वा परमं अन्तम् पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।

पृच्छामि त्वा वृष्णाः अश्वस्य रेतः पृच्छामि वाचः परमम् वि ऽ ओम ॥

पृच्छामि त्वा परमं	I ask you (the electron) which is having high intensity of energy.	मैं पूछता हूँ । तुम् (इलेक्ट्रॉन) को ऊर्जा के 'पर' रूप वाले को (ध्यान रहे यहाँ 'पर' शब्द का दूसरी विभक्ति का रूप है। 'परमम्' शब्द नहीं है। दोँचे के अन्दर के भाग को, अन्तः भाग को, अथवा किसी दोँचे के आन्तर्गत् शिरे को जो इसे सीमा में बोँध देता है।	अश्वस्य	of the carrier of the energy (of the electron, here.) i.e. of the horse (of the electron here.) or of the vector of the energy of the electron here.	(इस इलेक्ट्रॉन की ऊर्जा के संचालक अश्व के अथवा इलेक्ट्रॉन की ऊर्जा के वेक्टर के)
अन्तम्	the interior part of the structure. or the end of the structure which binds it in to its limits.	दोँचे के अन्दर के भाग को, अन्तः भाग को, अथवा किसी दोँचे के आन्तर्गत् शिरे को जो इसे सीमा में बोँध देता है।	रेतः	the semen, or the flow of the current of 'RTA'	वीर्य को, अथवा - स्रुत की धारा के प्रवाह की
पृथिव्याः	of the earth (of the nucleus of its related atom here in this context.)	(किसी अणु की सम्बन्धित नाभि को) पृथिवी के	पृच्छामि वाचः	I ask about the of the speech of the resonance	मैं पूछता हूँ - नाद की वाणी
पृच्छामि यत्र भुवनस्य नाभिः	I ask about the the spot where of your orbital of residence (is) the nucleus.	मैं पूछता हूँ । उस स्थान के विषय में जहाँ पर तुम्हारे रहने के भुवन की नाभि (है) । मैं पूछता हूँ ।	परमम् वि ऽ ओम	the upper most, the supreme. space.	सर्वोच्च को स्थान को, व्योम को
पृच्छामि त्वा वृष्णाः	I ask about the you (the electron) the spot of storing the energy of the flow of 'RTA' of the semen.	तुम् (इलेक्ट्रॉन) को वीर्य को संजित करके रखने वाले वीर्य वाह को			

(34) (The writer of this Mantra-the 'R̥ṢI' is asking about some more inquiries from that introducing electron which has just come out from its nucleus.)

I (the 'R̥ṢI') ask you (the 'ELECTRON') about the highly intensified interior part of that (Bíg) earth filled with energy (which is your related mother nucleus?). I ask about that spot where the nucleus of your 'BHUVANA' (i.e. of your orbital) is present? I ask about the powerful flow of energy of your powerful vector of force i.e. of your horse, (on which you ride and which carries all the seven 'LOKAS' of the nucleus and which is called the 'SAPTA' in the previous Mantra (2)? I ask about that space which is a point of very high intensity of energy and is the space of your resonance i.e. of your speech?

(The 'R̥ṢI' is asking all these inquiries from the electron, because it has just come out from the interior part of the related nucleus and it has seen all these formations there. It also has some of the qualities of these formations with it.).

(35) इयं वेदिः परा अन्तः पृथिव्या अयं यज्ञः भुवनस्य नामः ।

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अयं सोमो वृष्णा अश्वस्य रेतो ब्रह्मा अयम् वाचः परमं व्योम ॥

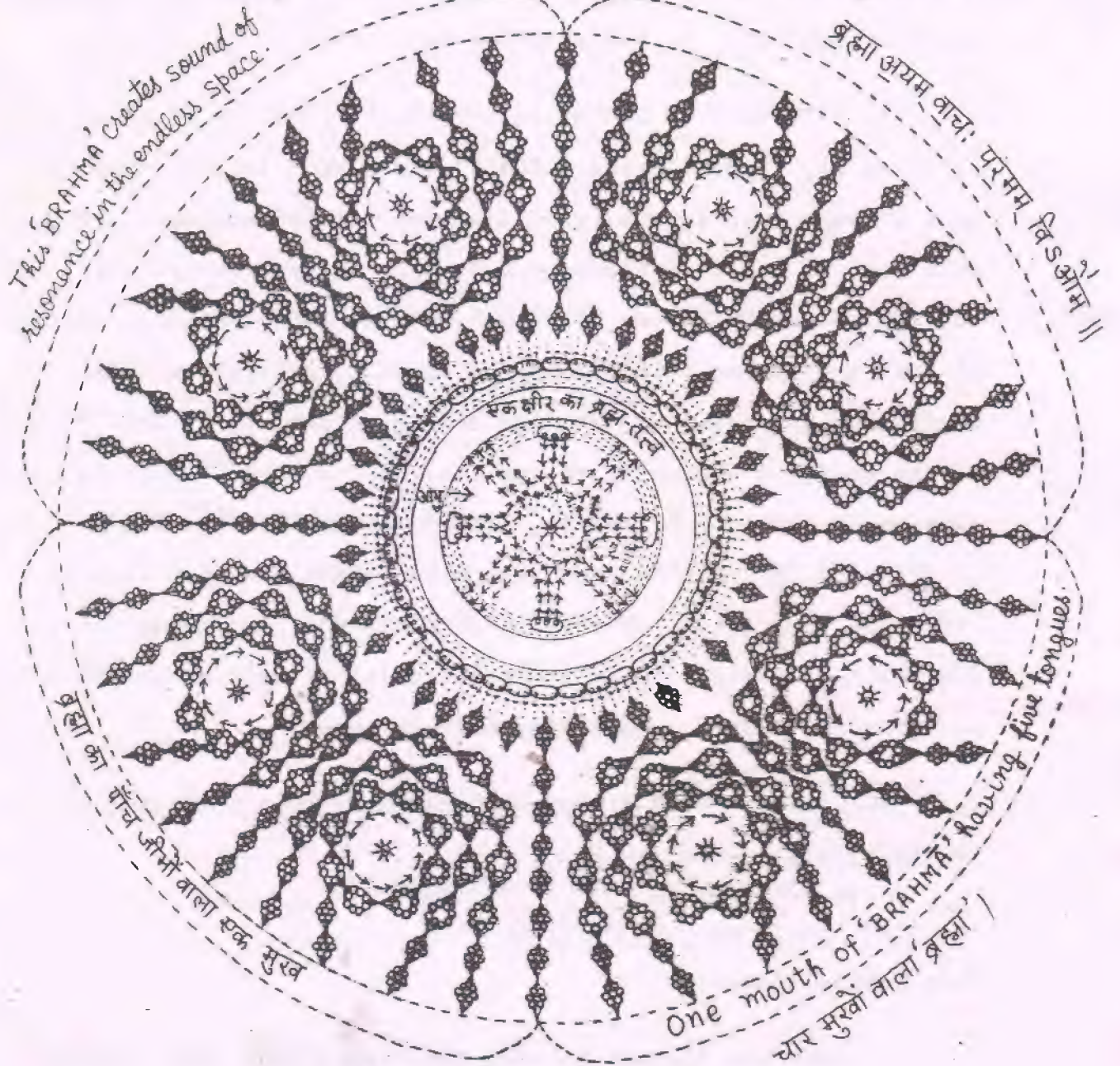
इयम् वेदिः परः अन्तः पृथिव्याः अयम् यज्ञः भुवनस्य नामः ।

अयम् सोमः वृष्णाः अश्वस्य रेतः ब्रह्मा अयम् वाचः परमम् विऽओम् ॥

इयम् वेदिः	This one the place of the base of working of a function of the particular 'YAJNA'. is called the 'VEDI'.	यह कि भी विशेष यज्ञ की प्रक्रिया को क्रियान्वित करने की आधार- भूमि को उस यज्ञ की 'वेदि' कहा जाता है ऊर्जा का 'पर' रूप ढाँचे का अन्दर का भाग (एक अणु की नामि के अर्थोपण्ड की बनी) पृथिवी का यह किन्ती संक्रिया को सम्पन्न करने करने का विशेष यत्न ही यज्ञ है देवों के समूह के रहने के निवास-स्थान की नामि, अर्थात् रचना के केन्द्र को मीन का बना अर्थोपण्ड जो सोमो के आश्रय का	अयम् सोमः	This one the basic content of the functioning 'RTA' which is being offered to perform the 'YAJNA'	यह सोम, यह ऋतु की ऊर्जा का मूल रूप है जो यज्ञ सम्पन्न करने के लिए अर्पित किया जाता है ऋतु की ऊर्जा का सञ्चित रूप
परः	the high intensity of energy	ऊर्जा का 'पर' रूप	अश्वस्य	of the carrier of the energy of 'RTA', i.e. of the horse of 'RTA'	ऊर्जा के सञ्चय को वहन करने वाले ऋतु के बने अश्व का
अन्तः	the interior part of a structure.	ढाँचे का अन्दर का भाग	रेतः	the semen made of the flow of the 'RTA'	ऋतु के प्रवाहक बना रेत, अर्थात् 'वीर्य'
पृथिव्याः	of the earth (of the nucleus of an atom.)	(एक अणु की नामि के अर्थोपण्ड की बनी) पृथिवी का	ब्रह्मा	The structure of the four headed god 'BRAHMA' made in 'JANA- LOKA' of the structure of the nucleus of an atom i.e. an 'ARNU'	अणु की नामि की रचना के ढाँचे में जनः लोक में बने चतुर्मुखी के 'ब्रह्मा' जी का स्वरूप अर्थात् एक 'अणु'
अयम् यज्ञः	This one the particular effort to perform a function is called the 'YAJNA'.	यह किन्ती संक्रिया को सम्पन्न करने करने का विशेष यत्न ही यज्ञ है	अयम् वाचः	this one of the speech of the resonance of the radio waves in the infinite space of the universe	यह ब्रह्माण्ड में चलने वाले रेडियोवेव के नाद की वाणी का, अर्थात् अनहद ब्रह्मनाद का
भुवनस्य	of the place of living of the group of DEVA'S.	देवों के समूह के रहने के निवास-स्थान की	परमम् विऽओम्	the supreme the energetic	परमः, शीघ्र ऋतु में भरा हुआ ऊर्जावान
नामिः	nucleus, i.e. the central block of the mass of matter which becomes the base of support of	नामि, अर्थात् रचना के केन्द्र को मीन का बना अर्थोपण्ड जो सोमो के आश्रय का			

STRUCTURE OF AN 'ARNU'.

[SATYA LOKAH + TAPAH LOKAH + JANAH LOKAH] + RĀTRI



(सत्यलोक + तपः लोक + जन्तः लोक) + रात्रि
[एकअर्णु में त्रिलोको की रचना]

THE GOD 'BRAHMA' HAVING FOUR MOUTHS

इयम् वेदिः परः अन्तः पृथिव्याः अयम् यज्ञः भुवजस्य जीमिः ।

अयम् सोमः वृष्णाः अश्वस्य रेतः ब्रह्मा अयम् वाचः परमम् विऽओम् ॥

(35) (In this Mantra, the Electron is answering the questions asked by the 'R̥ṢI' in the previous Mantra.)

(The spot of operation, where the function of creation is going on, is called the 'VEDI'.) This VEDI is the interior spot of very high intensity of the earth of (my nucleus). This unit spot of one unit block of operation of creation is the nucleus of my orbital or 'BHUVANA'. This 'SOMA' which is made of the functioning 'R̥TA' and which is being offered to this continuous operation of creation as basic content, is the 'RETA' of the powerful vector of energy i.e. of the horse (which is being directed by the god 'VIṢṆU'). (The joint spot of the SATYA LOKAH + the TAPAH LOKAH and + the JANAH LOKHA i.e. the spot of 'ARNU' is the spot of 'BRAHMĀ'. (The 'BRAHMĀ' is the spot of very high intensity and is the great original spot of speech of resonance of highly intensified unit of space.

What is an 'ARNU'? For the answer of this question, one Mantra is stated here :-

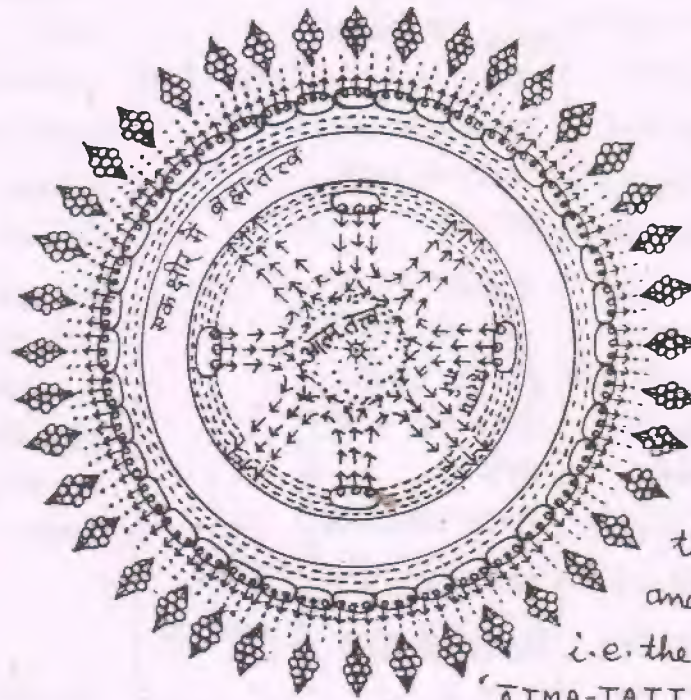
मृतं च सत्यञ्चाभीद्धा तपसो ऽध्यजायत /
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

This Mantra states -

From the violent burning function of the 'R̥TA' around the 'SATYA-LOKAH' the heated 'TAPAH-LOKAH' was born. Then this function of burning was dissolved by the function of 'RĀTRI' and the peaceful 'RĀTRI' was born around the 'TAPAH-LOKAH'. This newly created 'LOKAH' of dissolving the function of burning and creating the energy for further construction is called the 'JANAH-LOKAH' of the god 'BRAHMĀ'. In this way a unit structure in the 'R̥TA' was erected and got the name of an 'ARNU'. Then by the infinite number of such "ARNAVAS" in the space of 'DYOU' an ocean of "ARNAVAS" was born.

The central part of 'SATYA-LOKA' of this figure of an 'ARṂU' is explained in the 'ŚVETĀ ŚVATAROPANIṢAD' (2-15) by the following Mantra:-

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
 अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्व पाशैः ॥
 [श्वेताश्वतरोपनिषद्-2-15]



STRUCTURE OF
 THE SATYA-LOKA.
 [सत्यलोक की संरचना]
 आत्मतत्त्व तथा ब्रह्मतत्त्व
 का सम्बन्ध ।

Relation between
 the 'ĀTMA-TATTVA'
 and the 'BRAHMA-TATTVA'
 i.e. the spirit and its originator.
 'ĀTMA-TATTVA' of

One who looks the relation between the 'SPIRIT' and the 'BRAHMA-TATTVA' just like the relation of the burning lamp with its oil and the burning thread in it, he becomes free from all sorts of bondings after knowing that relation. He knows, how the structure of the 'ĀTMA-TATTVA' is emerging from the structure of 'A' i.e. VIṢṂU. (अजम्). He knows that constant and permanent structure of 'A' (VIṢṂU) in the centre of this 'SATYA-LOKA' which functions as a pole in it. (ध्रुवं). This set of 'VIṢṂU' and the 'ĀTMA-TATTVA' is with the purest form of all the elements in it. (सर्वतत्त्वैर्विशुद्धम्). [Here the pole is the point of origin.]

(36) सप्तार्द्धगर्भाभुवनस्य रेतो विष्णोः तिष्ठन्ति प्रदिशविधर्मणि ।

ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परिभवन्ति विश्वतः ॥

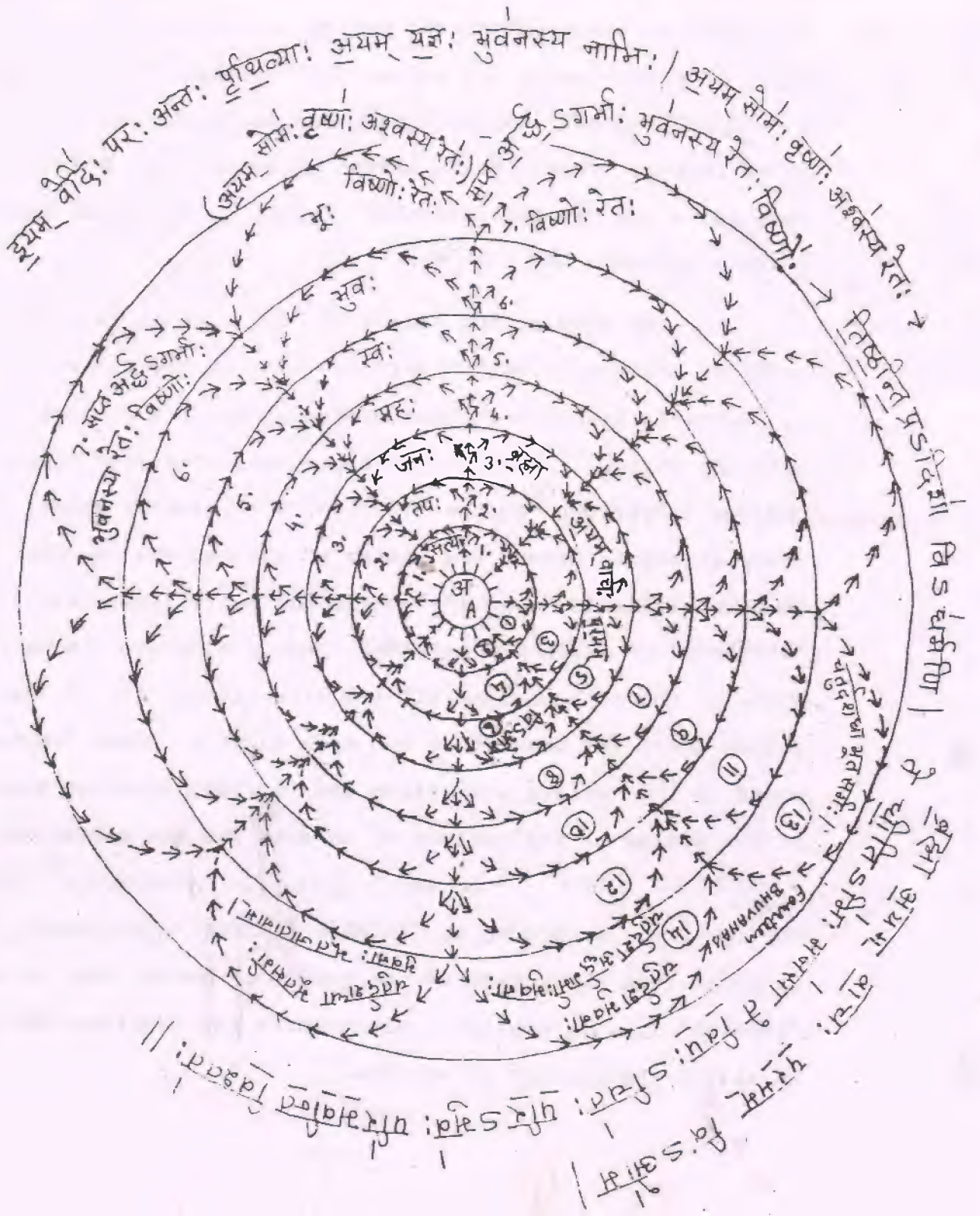
सप्त अर्द्धऽगर्भाः भुवनस्य रेतः विष्णोः तिष्ठन्ति प्रऽदिशा विऽधर्मणि ।

ते धीतिऽभिः मनसा ते विपऽचितः परिऽभुवः परिऽभवन्ति विश्वतः ॥

सप्त अर्द्धऽगर्भाः	seven effective in the function of half part of its domain to make it productive for the new creation	सात अपने प्रभाव क्षेत्र के आधे भाग की संक्रिया को अपनी ऊर्जा से प्रभावित करके गर्भित करने वाला	ते	those (all the fourteen BHUVANA'S inside the nucleus of an atom.)	वे (अणु की नीम के अन्दर स्थित सभी चौदह भुवन)
भुवनस्य	of the residing place of the DEVA'S i.e. of the BHUVANA	देवताओं के निवास के भुवन का	विपऽचितः	active by acquiring wisdom and mind.	मन, बुद्धि की चेतनाओं को प्राप्त करके बना विद्वान्
रेतः	the semen made of the flow of the current of the RTA which makes its domain fertile of the god VISNU	ऋत की धारा के प्रवाह की ऊर्जा से बना 'रेत' अर्थात् गर्भित करने वाला वीर्य ।	परिऽभुवः	Those who are effective over the structure of the supporting base.	अपने आश्रय के आधार के ढाँचे के ऊपर अपना और बना प्रभाव डालने वाले
विष्णोः तिष्ठन्ति प्रऽदिशा विऽधर्मणि	stay in order by the direction in their particular formations of particular acquired properties Those (BHUVANA'S and the gods, residing in those BHUVANA'S, all of them.)	विष्णु भगवान् का स्थापित रहते हैं । निर्देश के द्वारा अपने विशेष गुणों के धर्मों के धारण करने के आचरणों में	परि भवन्ति (परि+भवन्ति) विश्वतः	enclose from all the directions	घेरते हैं सब ओर से
धीतिऽभिः	with their acquired wisdom of senses of mind	अपनी अर्जित बुद्धियों के सहित			
मनसा	with the mind	मन के सहित			

(36) सप्त अर्द्धऽगुर्भाः भुवनस्य रतः विष्णोः तिष्ठन्ति प्रसदिष्ठा विद्यमानाः।

ते धी॑ति ऽभिः॑ म॒ज्ज॑सा ते वि॒पः॑ ऽचि॑तः पा॒रि॑ ऽभु॑वः पा॒रि॑ भ॒व॒न्ति॑ वि॒श्व॑तः॥



(36) (The block of the earth of the nucleus is divided into seven types of structural sub-blocks. Each of these sub-block has a pair of plus and minus half spinning part. Thus the whole of the block of the nucleus is divided into fourteen types of parts, which are called the fourteen 'BHŪTA-SARGAH' (चतुर्दशधा भूतसर्गः - संख्य) The seven sub-blocks are called the seven LOKAH). Every 'BHŪTA-SARGA' makes its own 'BHUVANA'. Thus there are fourteen 'BHUVANAS' in all in the whole nucleus. ("भुवनाः भूतजातानाम्" - यास्क |).

The flow of the energy of 'ṚTA' - which is called the semen of the god 'VIṢṆU', makes the womb of the nucleus active by making it pregnant in seven pairs of (plus and minus) half spinning parts. (Thus the fourteen types of active parts of the nucleus called the fourteen BHŪTA-SARGAS) remain active in every direction around the centre of the nucleus in their corresponding particular type of functioning activities. All the 'BHUVANAS' of these 'BHŪTA-SARGAS' having mind and wisdom enclose whole of the nucleus from all the directions. All of these remain under the control of the god 'VIṢṆU'. These fourteen parts of the nucleus are called the fourteen types of growth of the matter of the nucleus of an atom and are stated as "चतुर्दशधा भूतसर्गः" in the "SĀNKHYA-PHILOSOPHY" (see the figure.) According to 'YASKA' - "भुवनाः भूतजातानाम् | " It means that every part of the growth of matter has its own "BHUVANA" i.e. an orbital. Hence there are fourteen BHUVANAS in all in the nucleus of an atom.

(37) न विजानामि यदि वेदमस्मि निण्यः सन्नद्धै मनसा चरामि

यदा मागन् प्रथमजा ऋतस्यादिद् वाचो अश्नुवे भागमस्याः ॥

न वि जानामि यत् ऽ इव इदम् अस्मि निण्यः सम् ऽ नद्धः मनसा चरामि ।

यदा मा आ अगन् प्रथम ऽ जाः ऋतस्य आत् इत् वाचः अश्नुवे भागम् अस्याः ॥

न	not	नहीं	इत्	the electron	इलेक्ट्रॉन
वि	particularly	विशेष रूप से	वाचः	of the speech	नाद की
जानामि	I know	मैं जानता हूँ	अश्नुवे	of the resonance	वाणी के
यत् ऽ इव	like which of those	उनमें से किसकी		I get	में प्राप्त है
इदम्	this one	तरह का	भागम्	the part	हूँ ।
अस्मि	I am	यह एक	अस्याः	of this	भाग को
निण्यः	having secrets of its formations	मैं हूँ		(resonance)	इसके
सम् ऽ नद्धः	perfectly well bonded (with the nucleus)	गूढ़, जिसकी रचना में रहस्य छिपे हैं (नाभ के साथ)			(नाद के
मनसा	with own mind	खूब बँधा हुआ अपने मन से			
चरामि	I move	मैं विचरता हूँ			
यदा	when	जब			
मा	me	मुझ को			
आ	after coming	आकर के			
अगन्	get	प्राप्त होता है			
प्रथम ऽ जाः	the first creation, or the first formation or the first son (of the 'RTA')	सर्व प्रथम उत्पन्न होने वाला अथवा प्रथम पुत्र			
ऋतस्य	of the 'RTA'	ऋत का			
आत्	after that	उसके बाद, तब			

(37) (The Electron is telling about itself to the 'R̥SI' in this Mantra giving some more informations.)

(The formations of fourteen 'BHUVANAS' having plus and minus half spin has been told in the previous Mantra because of the semen of god 'VIṢṢNU'.). I (the Electron) do not know that like which of these fourteen formations I am. (It means that the formation of an electron is different from all of these fourteen formations.) I (the Electron) have some hidden secrets of formations (because I was originally formed inside the most interior Central part 'ARNU' of the nucleus and I have come out of that central part of the nucleus. I am perfectly well bonded (with the nucleus) and I move with my own mind (on my different orbits around that nucleus.) When I get the first formation of 'R̥TA' (of intensified 'BRAHMĀ' in an 'ARNU') in my structure . coming from the god 'VIṢṢNU' through his semen i.e. 'R̥TA' (inside the central interior part of the nucleus), at that very time I get the speech of my this resonance then and there.

This statement is showing that the electron has been absorbing the energy from all the seven LOKAS, i.e. from the very beginning of the SATYA-LOKA to the BHÜH-LOKA. Hence it is capable to absorb the seven levels of energy. That is why it is capable to make the stationary motion in seven orbits around the nucleus. Whatever the level of energy it absorbs from the interior LOKAS of the nucleus, according to that level of its force, it selects its orbit of stationary motion.

(38) अपाङ्. प्राङ्. इति स्वधया गृहीतो ऽ मर्त्यो मर्त्येनास योनिः ।

ता शश्वन्ता विप्रचीना विद्यन्ता न्य ऽन्यं चिक्वुर्न निचिक्वुरन्यम् ॥

अपाङ्. प्राङ्. इति स्वधया गृहीतः अमर्त्यः मर्त्येन स ऽ योनिः ।

ता शश्वन्ता विप्रचीना विद्यन्ता नि अन्यम् चिक्वुः न नि चिक्वुः अन्यम् ।

अपाङ्.	Down	नीचे	नि	fully	पूर्ण रूप से
प्राङ्.	up	ऊपर	अन्यम्	the other one	दूसरे एक को
इति	goes	जाता है	चिक्वुः	see	देखते हैं ।
स्वधया	by its own mind	अपनी इच्छा से	न	not	नहीं
गृहीतः	grasping	पकड़ते हुए	नि	fully	पूर्ण रूप से
अमर्त्यः	the immortal.	न मरने वाला	चिक्वुः	see	देखते हैं
मर्त्येन	with the mortal	(को) मरने वाले के साथ	अन्यम्	the other one	दूसरे एक को
	or	अथवा			
स ऽ योनिः	by the mortal	मरने वाले के द्वारा			
	(by the electron)	(इलेक्ट्रॉन के द्वारा)			
	which exists in	समान योनि			
	the formation of	वाला, अर्थात्			
	the same body	एक ही योनि के			
	in which some	उसी शरीर में			
	other constituent	किसी अन्य अवयव			
	of that body is	के साथ विद्यमान			
	existing with it.	रहने वाला ।			
ता	both of them.	वै दोनों,			
	The mass particle and	पदार्थ का कण तथा			
	the charging factor in it.	उसमें आवेश प्रदान करने			
शश्वन्ता	from the very	वाली ऊर्जा ।			
	beginning.				
	i. e. always.	सदा			
विप्रचीना	both which	इकट्ठे रहने			
	live together.	वाले - वै दो			
विद्यन्ता	both, who are	विरुद्ध गति में			
	moving in opposite	जाने वाले - -			
	directions	वै दो			

(38) (After the introduction of the electron, the 'RSI' is giving some more informations about that electron in this Mantra.)

(This Electron) grasps the immortal forms (of 'ARNAVAS from 'DYOU') in to its mortal charged formation of the body containing some mass. The immortal ARNAVAS get their existence in the same body of an electron in which the basic mass particles co-exist with them. Thus the combination of both types of units moves up and down (around its related nucleus). Both of them, the mass of the electron and its quantum of charge remain always together with each other from the very bigining of the formation of an elecron. But, when the electron comes at the outermost edge of its outermost orbit around the nucleus while moving on its orbit, then it disintegrates immedietely (leaving the radiation in the form of quark particles.). At this time the bonding of mass to mass particles disintegrates while bonding of energy to energy units becomes more stronger. Both of them function in opposit directions. The mass particles go farward to disintegrate while the quantum of energy of ARNAVAS becomes more integrated.

All the persons see the disintegrating function of the mass of the body and say that it has become dead, while no one looks about the charging quantum of energy made of ARNAVAS of the 'DYOU', as it has no mass particles of matter in its body of formation and it has moreover the shape of its formation equivalent to that of the 'DYOU' which cannot become visible.

(39) ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।

यस्तान्न वेद किमुचा करिष्यति य इत्तज्जिदुस्त इमे सनासते ॥

ऋचः अक्षरे परमे विऽओमन् यस्मिन् देवाः अधि विश्वे निऽसेदुः ।

यः तत् न वेद किम् ऋचा करिष्यति ये इत् तत् विदुः ते इमे सन् आसते ॥

ऋचः	the units of creating operations made of the 'RTA' for the creation of the universe.	सृष्टि का सृजन करने के लिए ऋच की बनी रचना करने वाली इकाई या	यः तत्	who that (unit of highly energetic space of non decaying state)	जो उसको (अक्षर) परम व्योम की इकाई को)
अक्षर	in the non-decaying	क्षरण को प्राप्त न होने वाले हैं	न वेद किम्	not knows or gets what	नही जानता है, अथवा प्राप्त करता है
परमे	in the supreme or in the highly intensified state of energy.	सर्वोच्च है अथवा ऊर्जा की सशक्त 'पर' अवस्था से युक्त हैं	ऋचा	by the unit of creating operation made of the 'RTA'	व्या उस ऋच की बनी रचना की संक्रिया की इकाई ऋचा से
विऽओमन् यस्मिन् देवाः	in the space. in which all the gods, which are showing their structures in the set of the universe. (द्योतनात् देवाः)	स्थान में जिस में सभी देव, जो सृष्टि के समुच्चय हैं अपने ढोंकों के स्वरूपों को द्योतित करते हैं।	करिष्यति ये इत्	will do all of these which are Vedic name of the 'ELECTRON' i.e. these electrons each one.	करेगा ये जो हैं इलेक्ट्रॉन का नाम है। अर्थात् ये जो प्रत्येक इलेक्ट्रॉन हैं।
अधि विश्वे निऽसेदुः	upon the base of the whole of the universe are staying making it their shelter.	आधार पर सारे के सारे विश्व में इसे आश्रय बना कर, इसमें ठहरे हुए हैं।	तत् विदुः ते इमे सम् आसते	that (space) or that (electron) one by one in couples. get, or know all of those (electrons) all of these (spaces) combined in one unit of each couple stay together.	उस (व्योम) को अथवा उस (इलेक्ट्रॉन) एक-एक जोड़े में प्राप्त करते हैं अथवा जानते। वे सारे (इलेक्ट्रॉन) ये सारे (परम व्योम के अंश) एक इकाई में बंध कर इकट्ठे जोड़े में मिल कर रहते हैं

(39) The units of creating operations made of 'RTA' are staying in the highly intensified state of formation inside those nondecaying units of the most energetic space, in which all the gods are staying making that their base of support. The person, who does not know about that unit of highly energetic space having the force of the creating operations run by the highly intensified state of 'RTA', he does not know, what type of creation inside the medium of 'DYOU' by that creating unit of 'RTA' will be formed in the coming near future. You must know that Electron, which is created by this creating unit of 'RTA'. All of these electrons are staying inside these creating units of nondecaying highly energetic space with the highly Super intensified units of the functioning 'RTA' together in the orbitals. These electrons remain combined together in couple having opposit direction of movement in positive and negative spin (i.e. $+$ spin) (ता शश्वन्ता विष्चीना विऽयन्ता निऽन्यम् चिक्वुः न निचिक्वुः अन्यं" - From the previous Mantra and "ते इमे सम् आसते" - - - - from this Mantra, both the statements are taken together here for the continuous reference for the meaning.)

(161)
 (40) सुयवसाद् भगवती हि भूया अथो वयं भगवन्तः स्याम ।

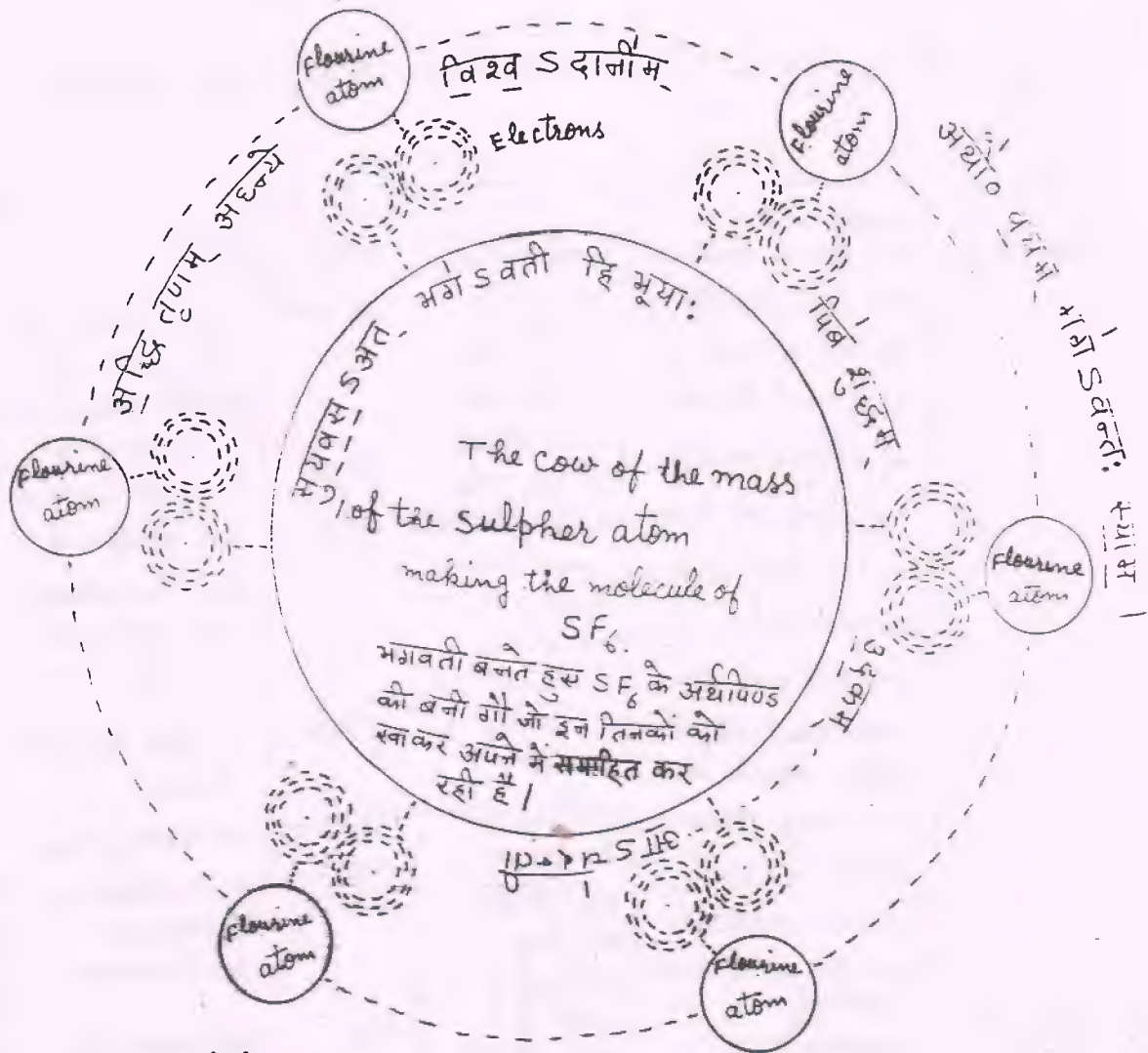
अच्छि तृणमदन्ये विश्वदानीं पिब शुक्लमुदकमाचरन्ती ॥

सुयवसऽअतः भगऽवती हि भूयाः अथो० वयम् भगऽवन्तः स्याम ।

अच्छि तृणम् अदन्ये विश्वऽदानीम् पिब शुक्लम् उदकम् आऽचरन्ती ॥

सुयवसऽअतः	such cow - one who is eating the beautiful fibres of grass made of different kinds of atoms and is making its body as the body of a molecule, i.e. the body of the main central full atom which is bonding other atoms around it in a molecule by a chemical bond properly.	अन्य अणुओं के तन्तुओं से बने सुन्दर घास को खाने वाली वह गौ जो एक रसायन का 'योग' भली भाँति (molecule) बनाते समय उस 'योग' (molecule) का केन्द्रीय अणु का अर्धपिण्ड बन कर स्थित रहती है और एक 'योग' (molecule) बनाती है। बहुत सारे तत्वों और रासायनिक यौगिकों की उत्पादक शक्ति बनते हुए, अर्थात् 'भग' देवता की शक्ति जो अर्जित करते हुए उससे युक्त हो कर। सचमुच तुम हो जाओ और फेर	वयम् भगऽवन्तः स्याम अच्छि तृणम् अदन्ये विश्वऽदानीम् पिब शुक्लम् उदकम् आऽचरन्ती	All of us lucky of having all sorts of wealth produced in this way. we must become you must eat that one alone told fibre of grass of atoms Oh! you not to be killed. at every time i.e. keeping its process continuous. absorb the flow of the current of 'RTA' and its energy. pure form of fluid of the current of the 'RTA' functioning in the same way.	हम सब इस प्रकार से उत्पादित संपदा के स्वामी बन कर भाग्यशाली हम होवें तुम खाओ उस उपरोक्त अणुओं के बने घास के तिनके को हे! न हनन करने योग्य सब काल में अर्थात् अपनी यह प्रक्रिया निरन्तर बनाए रखे। ऋतु की धारा के प्रवाह की ऊर्जा और ऋतु को पीओ। निर्मल को ऋतु की धारा के तरल द्रव्य को उसी प्रकार का आचरण करती हुई
भगऽवती	becoming the productive force of producing many kinds of molecules of different kinds of elements and compounds, i.e. acquiring the power of the god 'BHAGA'.	बहुत सारे तत्वों और रासायनिक यौगिकों की उत्पादक शक्ति बनते हुए, अर्थात् 'भग' देवता की शक्ति जो अर्जित करते हुए उससे युक्त हो कर। सचमुच तुम हो जाओ और फेर			
हि भूया अथो०	definitely you must become further more				

सुयवसः स अतः भगवती हि भूयाः अथो वयम् भगवन्तः स्याम,
अह्नि तृणम् अह्नये विश्वः दानीम् पिब शुद्धम् उदकम् आऽ चरन्तः



Chemical bonding -

O! thou wealth giving cow of the mass of the matter of an atom, you eat the beautiful grass of other atoms (making them the part of the mass of your body as a molecule.) We may be wealthy by receiving your those different kinds of gems of the molecules. You eat these different kinds of fibres of molecules to make bigger molecules and the blocks of the matter. You absorb the fluid of the flow of the energy of the 'RTA' while making the chemical bonds.

In this figure, the cow of the mass of matter of a sulphur atom is eating the grass of the Fluorine atoms and is drinking the fluid of the energy of the Fluorine atoms making a molecule of SF_6 as a gem and

(40) (After telling about the Electron and the interior part of the nucleus, the 'R̥ṣI' is now telling about the full atom and the molecules and the compounds and elements made by them. He is telling about the super energy of the god of super creations. This god is called the 'BHAGA' in the 'RGVEDA'. The 'R̥ṣI' is telling how this super energy of the super god 'BHAGA' works.)

(Oh ! Thou are the cow made of the block of matter and energy of the full atom.) You are not to be killed. You should become the 'BHAGA-VATĪ' in reality by getting the power of more new construction, which is really the power of the god 'BHAGA'. (For this work of construction) you must eat the beautiful grass (made of different types of other atoms.) (It means that you must increase the size of your block of mass of matter of one atom by chemically bonding other atoms with it of different types. Thus growing, you must make different types of molecules of different types of chemical compounds and elements. In this way, you may be able to give us different types of gems, wealth and property in the universe by becoming 'BHAGA-VATĪ'. The God of wealth and property is called the 'BHAGA' and the unit of creation which gets this power of 'BHAGA' is called 'BHAGA-VATĪ'.)

We all the creatures of the universe may also become lucky by getting all types of these wealths and properties. (Oh! Thou cow made of the block of the full atom) you may go on functioning in the same way by eating the beautiful grass of other atoms and drinking the flow of pure fluid made of the flow of currents of energy of waves of 'RTA'. (All types of wealths and properties are created by this process.)

५। गौरी मिमाय सलिलालीन तक्षत्यक पदी द्विपदी सा चतुष्पदी ॥

अष्टापदी नवपदी बभ्रुवृषी सहस्राक्षरा परमे व्योमज् ॥

गौरी: मिमाय सलिलालीन तक्षती रुक् S पदी द्वि S पदी सा चतुः पदी ।

अष्टा S पदी नव S पदी बभ्रुवृषी सहस्र S अक्षरा परमे वि S ओमज् ॥

गौरी:

The block of the mass of matter of the nucleus of an atom, called here the cow, whose body is radiating the flow of the currents of the 'RTA' becoming enlightened by it.

The electrons are formed by this radiation around the nucleus. So this cow is the full body of an atom including the extra-nuclear part of the electrons. It is also transmitting its own radio waves of 'RTA' in the space. Therefore it is an enlightened cow.

मिमाय

सलिलालीन

तक्षती

making the sound of the resonance, i.e. bellowing in the shape of a cow. Channels of the flow of the currents of 'RTA' carrying in the supreme space of 'RTA'

इस दीप्तिमती गौ ने जिसका पदार्थ का बना अर्ध-पिण्ड श्रुत की धाराओं के प्रवाह की ऊर्जा की रेडियेशन को छोड़ता हुआ श्रुत के तेज से दीप्ति मान है। इसकी श्रुत की रेडियेशन से हो नीम के चारों ओर इलेक्ट्रॉन बनते हैं। अतः यह गौ पूर्ण अणु का रूप धारण करती हुई व्योम में रेडियो वेव श्रुत की प्रसारित करती रहती है। अतः यह दौलत-मती गौ है। नाद की ध्वनि करता हुई, अर्थात् गों के रूप में संभती हुई, श्रुत के प्रवाह को धाराओं के धारे। श्रुत के परम व्योम में घड़ कर बनाते हम।

रुक् S पदी

द्वि S पदी

चतुः S पदी

अष्टा S पदी

नव S पदी

बभ्रुवृषी

सहस्र S अक्षरा

परमे

वि S ओमज्

in the one stepped formation of the flow of the 'RTA'.

in the two stepped formation of the flow of the 'RTA'.

in the four stepped formation of the flow of the 'RTA'.

in the eight stepped formation of the flow of the 'RTA'.

in the nine stepped formation of the flow of the 'RTA'.

becoming

becoming divided in to thousand parts of non-decaying formations.

in the supreme

in space (filled with the 'RTA'.)

श्रुत की धारा के प्रवाह के

रुक् पदी रूप में। श्रुत की धारा के दो पदी प्रवाह के रूप में।

श्रुत को धारा के चार पदी प्रवाह के रूप में।

श्रुत को धारा के आठ पदी प्रवाह के रूप में।

श्रुत की धारा के नौ पदी प्रवाह के रूप में होती हुई

क्षीरित नहीं होने वाले हजारों अक्षर भागों में बँटती हुई

सर्वोच्च में

व्योम में (जो श्रुत से भरा हुआ है।)

See the figure to follow the meaning of the one stepped, two stepped, four stepped, eight stepped and nine stepped flow of the current of the 'RTA' in

41

सा गौरी : सहस्रं अणोः अर्धं पिण्डी
 अक्षरा बभ्रुवुषो मिमाय
 एकः पदी द्विः पदी चतुः पदी अष्टा पदी
 नवः पदी (श्रुतस्य) सलिलानि तक्षती
 परमे विः औमन् (तिष्कति)।

one thousand
non decaying
headed vectors
in the supreme space

सहस्रं ५ अक्षरां पुरमे
॥ वि ५ ओम्बन

$$\begin{array}{r} 12 \\ 12 \\ \hline 24 \end{array}$$

in the
part having the
force of gravitation,
and emitted
radiation of the
'R.T.A' by the body
of the atom.

In the
EXTRA
PART OF E

in the
'GHBTA-PR\$THA'

In the
ASNA

PALITA,

NINE STEPPED

EIGHT STEPPED

FOUR STEPPED

TWO STEPPED

WE STEPPED

[illegible]

अवस्था

अष्टा सप्त

पत्र: 5 पा

पृष्ठ 5 पदी

15.11.5 400

$$\frac{1315}{u}$$

3120

४७५१५

का भाग
सत्य पाताल लोक

भाषा लोक

सक अण के अर्थपिण्ड
का गुरुत्वाकर्षण का

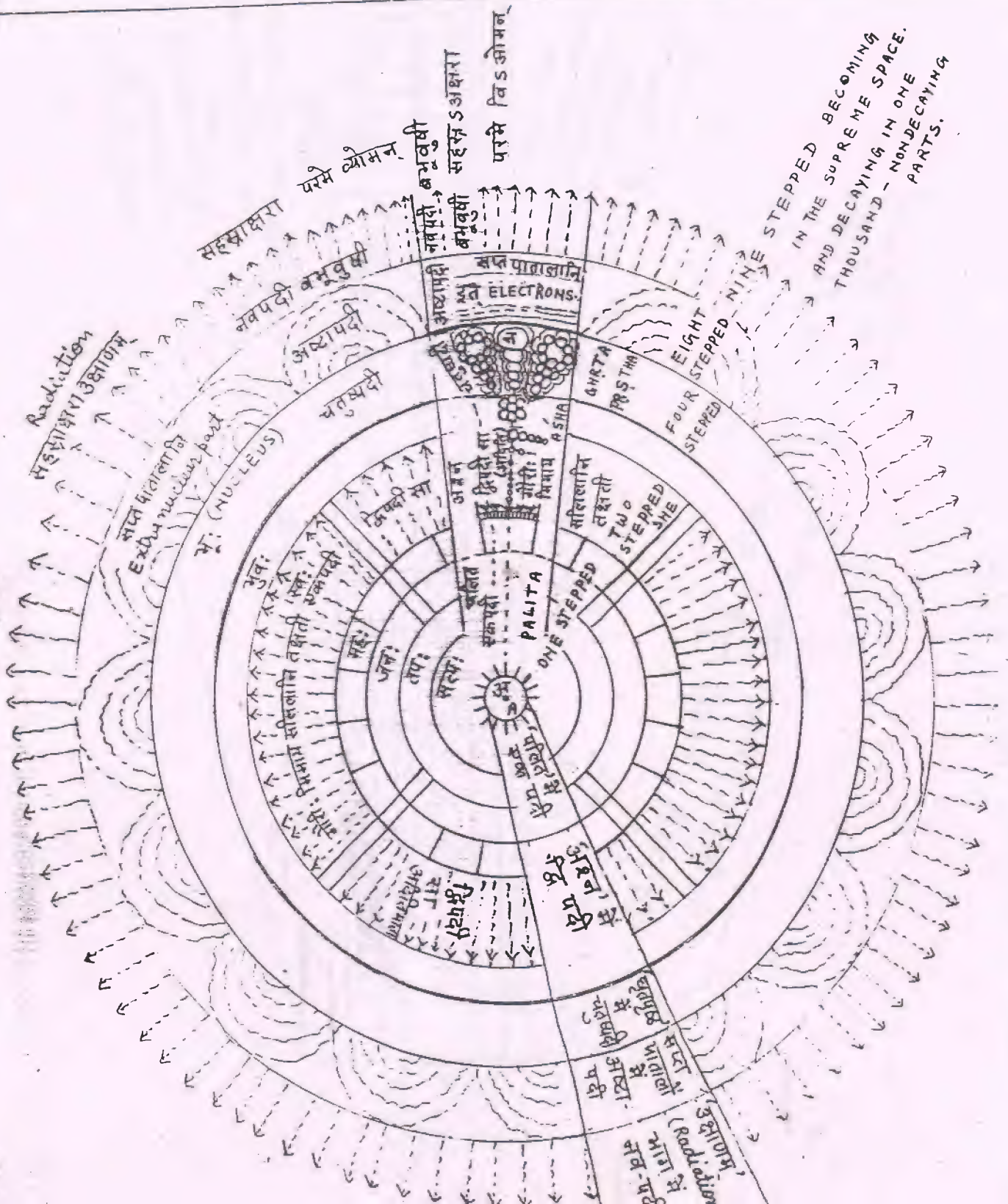
सूत के उद्यापाम्
(Radiation) का
प्रसारण का क्षेत्र

ॐ
A

(166)

गौरी: मिमा॒य॒ सोल॒लाजि॑ तक्ष॒ती रुक्॑ऽपदी छिऽपदी सा चतुःऽपदी ।

अब्जाऽपदी नवऽपदी बभ्रुवृषी सहस्रऽअक्षरा परमे विऽओमन् ॥



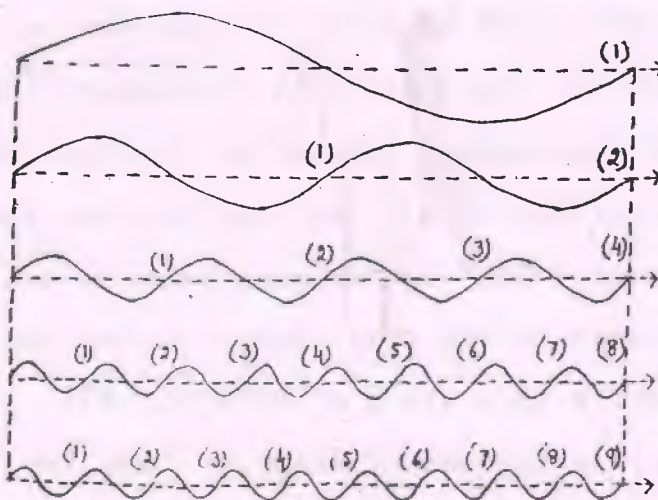
(41) (In the (36)th Mantra, the flow of the current of 'RTA' inside the nucleus of an atom was explained in the name of the flow of the semen of the god 'VIṢṢṢU'. In the previous (40)th Mantra, the body of the full atom, which was called by the name of a cow, was said to be drinking the fluid of 'RTA' to become the 'BHAGA-VATI'. Thus it is made clear that the energy of the current of 'RTA' emitted by an atom is absorbed by another atom during the operation of bonding for making a molecule. The formation of this flow of energy of the current of 'RTA' having the waves of different frequency in every unit of its distance travelled side by side is explained here in this Mantra.)

The enlightened and the radiating cow (made of the block of matter and energy of the full atom) creating the resonance and carving the flow of the currents of 'RTA' (inside and outside of its body) is staying in the supreme highly energetic space and having one thousand nondecaying individual heads of streams of that flow of 'RTA'. All these streams of the flow of the currents of 'RTA' are also based in the same supreme energetic space of the block of an atom. This flow of the currents of the 'RTA' is flowing with a particular type of variation inside the nucleus transmitting its own radio waves side by side. In the time of first unit of distance covered by it, when it is directed by the god 'VIṢṢṢU' in the centre of the nucleus inside the 'SATYA-LOKAN' only the single wave is transmitted by it. We can say that the distance covered by the flow of 'RTA' in the time taken by one wave is equal to one wave length in the first step of travelling in the initial stage. Therefore this stage of flow of 'RTA' is called the one stepped flow. In the second stage of flow, two

waves are transmitted in the same time and in the same distance covered by the flow. Therefore it is called the two stepped flow. In the third stage of flow, four waves are transmitted in the same time and in the same distance as covered by the first stage of flow. So it is called the four stepped flow. Similarly in the next stage it becomes the eight stepped flow. After that it breaks this geometric series and in the next stage of flow, it becomes the nine stepped flow dividing itself in to one thousand heads of the streams of this flow of 'RTA'. After this stage of flow, this flow of 'RTA' gets the non-decaying permanent shape of flow in the supreme energetic space. When this flow of 'RTA' goes out of the block of an atom, it remains in thousand heads and in the nine stepped form. (See the figure). The flow of 'RTA' remains one stepped in the 'PALITA', two stepped in the 'ASNA', four stepped in the 'GHRTA-PRSTHA', eight stepped in the 'PATALA-LOKAS' of the electrons, and nine stepped in the radiating 'NAGA-LOKA' of the 'RTA'. This flow of radiation is being emitted by the enlightened body of the full atom in the shape of one thousand heads on one thousand axes of the non-decaying form into the supreme space finally by every flow of the channel of such current of the 'RTA'.

In the following figure, the one stepped flow, the two stepped flow, the four stepped flow, the eight stepped flow and the nine stepped flow-formations of the currents of the 'RTA' are made clear to follow the technical meanings of these terms.

Note: The distance covered and the time taken are the same in every type of this flow but the steps are different in the form of frequency number.



one stepped flow of the 'RTA'.
(सृत का एकपदी प्रवाह)

Two stepped flow of the 'RTA'.
(सृत का द्विपदी प्रवाह)

Four stepped flow of the 'RTA'.
(सृत का चतुष्पदी प्रवाह)

Eight stepped flow of the 'RTA'.
(सृत का अष्टापदी प्रवाह)

Nine stepped flow of the 'RTA'.
(सृत का नवपदी प्रवाह)

42 तस्याः समुद्रा अधिवि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।

ततः क्षरत्यक्षरं तद् विश्वमुपजीवति ॥

तस्याः समुद्राः अधि वि क्षरन्ति तेन जीवन्ति प्रदिशः चतस्रः ।

ततः क्षरति अक्षरम् तत् विश्वम् उप जीवति ॥

तस्याः	of the flow of the 'RTA' of that radiating and enlightened cow of the nucleus of an atom.	रुक् अणु की नाभि के अर्धपिण्ड की बनी उस दीप्त मती गौ के ऋत के प्रवाह के	जीवन्ति	become active with their life.	जीवन को सौकर्यता के प्राप्त कर लेते प्रसारित हुई दिशाओं सभी चारों
समुद्राः	the oceans of the 'RTA' having the currents of its flow of that radiating and enlightened cow of the nucleus of an atom told in the previous mantra.	पिछले मन्त्र (41) में वर्णित उस नाभि की दीप्त मती गौ के व्योम में समाहित ऋत की इकाइयों के बने हुए बहुत सारे समुद्र	प्रदिशः चतस्रः ततः क्षरति	extensive directions all the four after that decays and gets the internal flow of the 'RTA' in its space acquired.	उसके पश्चात क्षरण को प्राप्त होता है और उसके व्योम में समाहित ऋत प्रवाहित होने लगता है अणु की नाभि के व्योम में स्थित ऋत की क्षरण को प्राप्त करने वाले इकाई का अंश
अधि	having the base of the supreme space all over the universe.	परम व्योम को आधार बनाकर पूरे विश्व में	तत्	that part of the nucleus of an atom having	वह अणु की नाभि का भाग और उसके केन्द्र में स्थित ऋत का भाग.
वि क्षरन्ति	in a particular way. flow after being decaying	विशेष प्रकार से क्षरण को प्राप्त होते हुए बहते हैं	विश्वम्	the whole of the part of that	उसका सारा भाग
तेन	by that radio-decay and the flow of the energy of the 'RTA'.	ऋत के उस क्षरण के द्वारा तथा प्रवाह के द्वारा	उप जीवति	the life which becomes the small part of the life of the whole universe. gets its life.	पूरे विश्व के जीवन के अंश के रूप में बना सहायक उपजीवन जीता है ।

(42) (The flow of the 'RTA' inside the space of the nucleus of an atom as explained in the previous Mantra, is connected to the flow of 'RTA' in the external space of that nucleus of that atom. Both of them have their separate lives connected with each other in the way as explained in this Mantra.)

The oceans of the 'RTA' of that enlightened and radiating cow of the nucleus of an atom (as explained in the previous Mantra) are flowing all over the space of the universe in a particular way. Due to this flow of 'RTA' all the four directions of the endless space of the universe are active with their own lives. After that a nondecaying smallest part of 'RTA' inside the space of that nucleus of the atom flows by its own way. Due to that flow, the body of the nucleus becomes active with its own life as a part of the life of the whole universe.

(43) शकमयं धूममारादपश्यं विधुवता परः सना अवरेण ।

उक्षाणं प्रीक्षनमपचन्त वीरास्तानि चर्माणि प्रथमान्यासन् ॥

शकऽमयम् धूमम् आरात् अपश्यम् विधुऽवता परः सना अवरेण ।

उक्षाणम् प्रीक्षनम् अपचन्त वीराः तानि चर्माणि प्रथमानि आसन् ॥

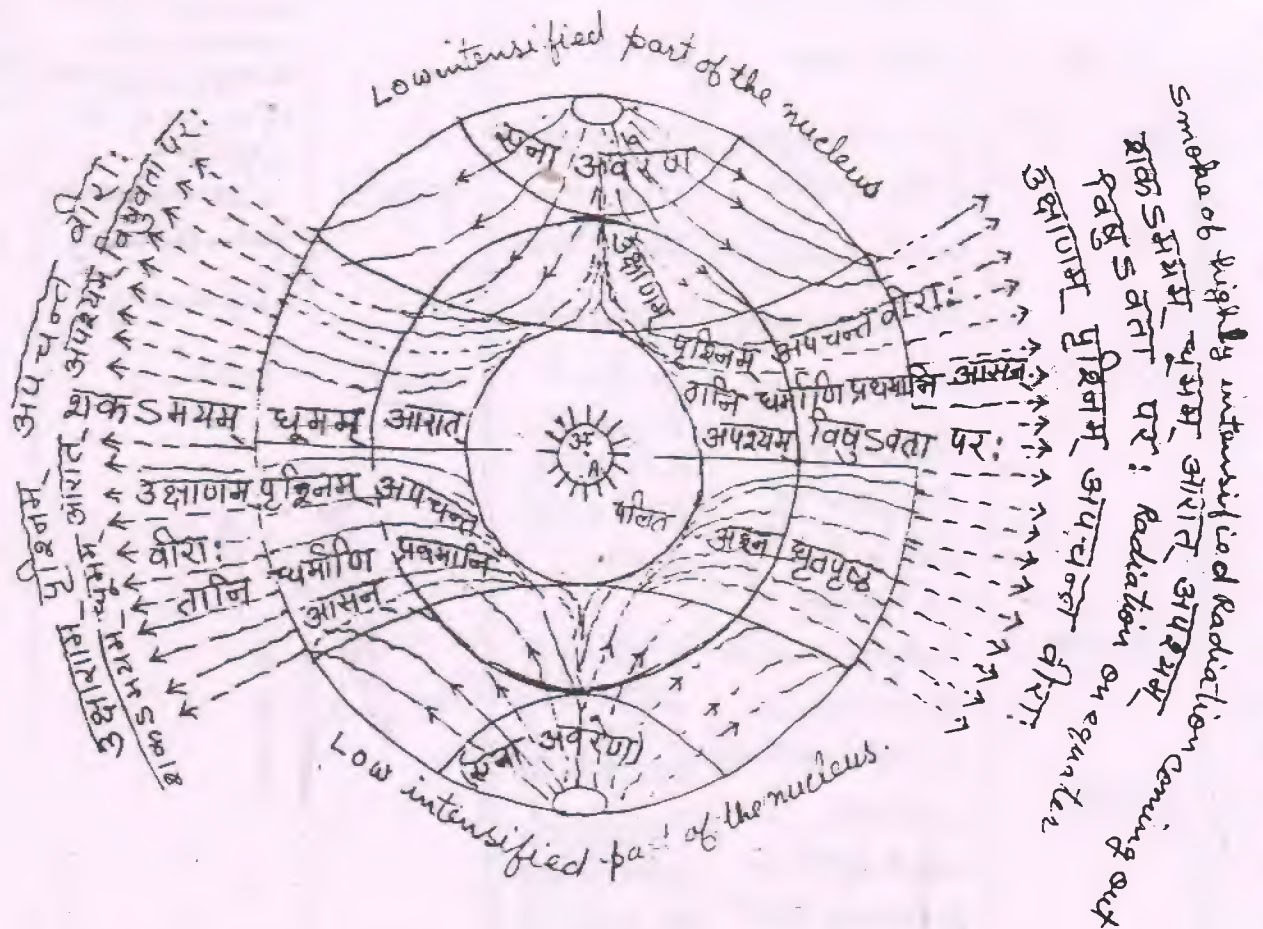
शकऽमयम्	excretion emitted by the nucleus of an atom in the form of radiation.	रक्त अणु को नाभ द्वारा मूल के विसर्जन के रूप में निकलने वाला रेडियेशन अर्थात् गौमय-सम्बन्धी को रेडियेशन से निकलने वाले धूम को दूर से मैंने देखा है ।	अपचन्त	have manufactured by heating effect the forceful and energetic currents of the 'RTA'.	गर्मी से पका कर बनाया है ।
धूमम्	the cloude of the smoke of radiation	रेडियेशन से निकलने वाले धूम को	वीराः	Those	वे
आरात्	from far distance	दूर से	तानि चर्माणि	the properties (of emitting the radiation and to make the high and low fields of the intensity of the energy of the RTA by its flow of the currents.)	मृत की ऊर्जा को रेडियेशन को सोड़ने के तथा ऊर्जा के 'पर' तथा 'अवर' क्षेत्र बनाने के 'चर्म' उन मृत की चाराओं के प्रवाह में
अपश्यम्	I have seen	मैंने देखा है ।	प्रथमानि	already having from the very beginning.	पहले से ही, आरम्भ से ही
विधुऽवता	from the region of the equator	विधुवत क्षेत्र से, भूमध्य रेखा के	आसन्	were	थे ।
परः	highly intensified by this (energy)	ऊर्जा का 'पर' रूप इस (ऊर्जा) से			
सना	by the energy carried from the field of low intensity of energy.	उस ऊर्जा से जो ऊर्जा के 'अवर' रूप के क्षेत्र से ले जाई गई है ।			
अवरेण	energy formation of radiation. i.e. radio activity	रेडियेशन को ऊर्जा का बनना अर्थात् रेडियो सक्रियता			
उक्षाणम्	spotted, i.e. which effects on so many spots by its channels of flow of currents	चिह्नक बारी को अर्थात् जो बहुत सारे चबूतों को अपने प्रभाव से बनाने वाली होती			
प्रीक्षनम्					

(43) शक्रमयं धूममारादपश्यं विधुवता परस्नावरण

उक्षाणं प्रशि॑नम॑ पच॑न्त॒ वीरा॑स्तानि॒ च॒ मा॑णि॒ प्रथ॑मान्या॒ सन् ॥

शक् ऽ मयम् चमम् आरात् अपश्यम् विषु ऽ वता परः रुना अवरण ।

उक्षाणम् पृश्निम् अपचन्त वीराः ताजि चर्मणि प्रथमानि आसन् ॥



(43) I have seen the cloude of the smoke of the radiation from far distance which is being emitted by the flow of 'RTA' forming the body of the nucleus. This radiation is in the form of excretion emitted by the nucleus of an atom. This radiation of energy is highly intensified with the equater of the block of matter of the nucleus. The forceful energetic currents of the 'RTA' have manufactured this highly intensified state of spotted smoke of hot radiation at the site of the equater from the 'RTA' which is being carried by them from the spot of the low intensified region of the nucleus. This low intensified region of the nucleus is the remaining part of the nucleus excluding the region of the equater and it is cold. These properties of flowing in the currents and getting the state of high intensity and of low intensity side by side at different places were already present in the 'RTA' by which these currents were transmitting the waves.

(44) त्रयः केशिनः ऋतुः स्या विचक्षते संवत्सरे वपते एकः स्याम ।

विश्वमेको अभिचक्षे शचीभिर्ध्राजिरकस्य ददृशे न रूपम् ॥

त्रयः केशिनः ऋतुः स्या विचक्षते संवत्सरे वपते एकः स्याम ।

विश्वम् एकः अभिचक्षे शचीभिः ध्राजिः एकस्य ददृशे न रूपम् ॥

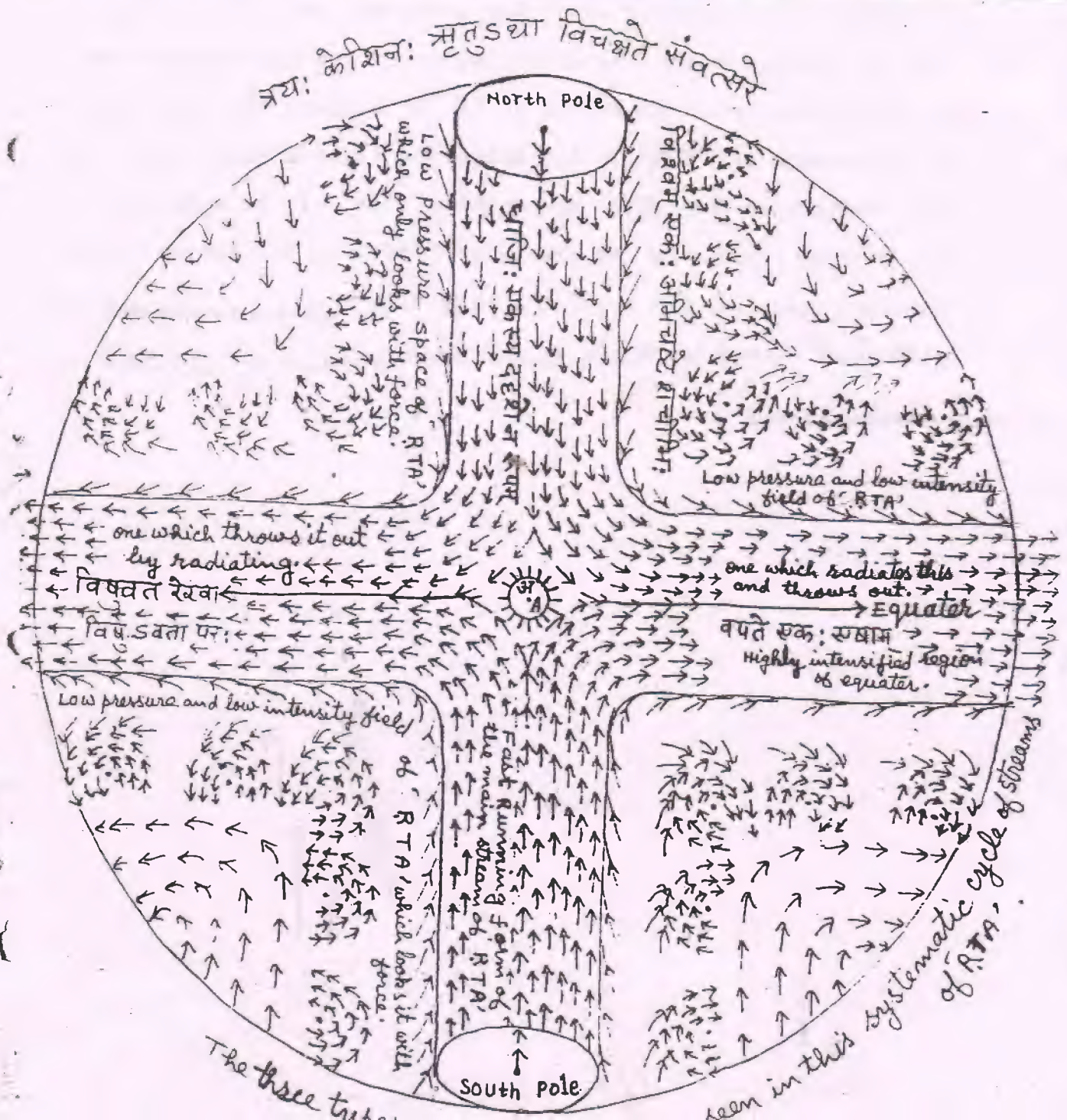
त्रयः	Three	तीन	एकस्व	of one	एक का
केशिनः	fibrous shapes	केशों के तन्तुओं	ददृशे	is seen	देखा है
ऋतुः स्या	of the structures	वाले ढाँचे	न	not. or	नहीं
वि	in arranged system	नियम के क्रमसे		in the form of	अथवा
चक्षते	according to some rule.	विशेष रूप से		a god. or	एक देव की
	particularly	देखे जाते हैं ।		of a synthetic	रचना का अथ
संवत्सरे	are seen.	ऋतु की धारा	रूपम्	monad.	एक सिंथेटिक
	in the well arranged	के अच्छी तरह		the shape	मेनाड का
	system of the flow	व्यवस्थित			रूप
	of the current of the	प्रवाह में			
	'RTA'.	रेडियेशन का			
वपते	emits the radiation	ऋतु की धाराओं			
	in the form of the	के तन्तुओं के			
	channels of the	रूप में वपन			
	currents of the flow	करता है ।			
	of the 'RTA'.	एक (उनमें से)			
एकः	one (of these)	उनमें			
स्याम	among these	ढाँचे की रचना			
विश्वम्	the whole shape	के सारे स्वरूप को			
	of the whole structure	ओभेसुर हो कर			
अभि	coming in front of	सभी ओर से			
चक्षे	from all the sides.	देखता है ।			
शचीभिः	looks	बलों के द्वारा			
ध्राजिः	with the forces	शोध जाति			
	fast running				

(44) त्रयः कैशिनः सृत्तुः विचक्षते संवत्सरे वपते एकः सखाम् ।

विश्वमेको अभिचक्षे शचीभिर्ध्री जिरेकस्य ददृशे न रूपम् ॥

त्रयः कैशिनः सृत्तुः विचक्षते संवत्सरे वपते एकः सखाम् ।

विश्वम् एकः अभिचक्षे शचीभिः ध्राजिः एकस्य ददृशे न रूपम् ॥



(44) In the systematic well arranged flow of 'RTA' (in the space of the nucleus) the three types of fibrous shapes (made of the flow of the currents of 'RTA') are seen. *The first one of these shapes of the currents is that the RTA is making the system of radiation of its energy from the body of the nucleus at the region of its equator. The other one shape, with its own force, looks the flow of the whole main stream of the 'RTA' from all its sides. (This form of fibrous shape creates the region of the low pressure and of low intensity of the energy of 'RTA' around the main flow of the stream of 'RTA'.) The third one fibrous shape makes the fast running of the 'RTA' and nothing else. It is only the god of fast running of the stream of 'RTA' in the fibrous shape. See the figure on the previous page. The hypermonads are running with fast speed in their respective spaces of respective dimensions.*

(45) चत्वारि वाक् परमितापदानि तानि विदुः ब्राह्मणा ये मनीषिणः ।

गुहाग्रीणि निहिता न इङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

चत्वारि वाक् परमितापदानि तानि विदुः ब्राह्मणाः ये मनीषिणः ।

गुहाग्रीणि निहिता न इङ्गयन्ति तुरीयम् वाचः मनुष्याः वदन्ति ॥

चत्वारि	four	चार	वाचः	the speech of	नाद की
वाक्	of the speech of the	नाद की वाणी के		the resonance	वाणी की
(परमिता)	measured	मापे हुए	मनुष्याः	the men	सभी मनुष्य
पदानि	steps of the	चलने की विधि	वदन्ति	speak	बोलते हैं ।
तानि	way of moving	के पद			
विदुः	them	उनको			
ब्राह्मणाः	know	जानते हैं			
ये	the scholars	ब्रह्मवेत्ता			
मनीषिणः	of 'BRAHMA'	जो			
	who	गहनचिन्तन			
	deep thinkers	करने वाले			
	and wise	बुद्धिमान			
गुहा	in the cave	(अणु की नाभ की)			
	(of the nucleus)	गुफा में			
ग्रीणि	three	तीन			
निहिता	placed	स्थापित हुए			
न	not	नहीं			
इङ्गयन्ति	expose	प्रकट होते हैं			
	the fourth one	चौथे की			

(45) There are four measured steps of the speech of the resonance created by the waves transmitted by the flow of the currents of the 'RTA' of the highly intensified energetic space of the body of the nucleus of an atom. The scholars, who are the genius BRĀHAMANAS know about these four steps. The three steps out of these four steps are laid and measured inside the cave (of the interior part of the nucleus having three circum-cycles of 'RTA' named as the 'PALITAN', the 'ASNAH' and the 'GHRITA-PRṢTHAH'). These three steps do not expose themselves in the exterior part of the nucleus. (The vomitting of the 'RTA' into the exterior part of the nucleus from its interior part by the system of the flow of the currents of 'RTA' as explained in the previous Mantras, vibrates the body of the whole atom by the force of the jerks given by the waves of radiation of 'RTA'. This vibration of the full atom in its medium of flow, makes this fourth type of step of the speech of the resonance.) It is the sound wave created in one of the five states of matter just as in air. This fourth step of the speech of the resonance is spoken by all the men. (This fourth step of the speech is measured by the highly intensified space of the full atom.) (After loosing the control on these four steps, the man does not speak after death.)

See figure on the Previous Page.

(46) इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

इन्द्रम् मित्रम् वरुणम् अग्निम् आहुः अथो० दिव्यः सः सु० पर्णः गरुत्मान् ।

एकम् सत् विप्राः बहुधा वदन्ति अग्निम् यमम् मातरिश्वानम् आहुः ।

इन्द्रम्	to the god 'INDRA'	इन्द्र देव को	एकम्	the only one	केवल एक को
मित्रम्	to the god 'MITRA'	मित्र देव को	सत्	the 'SAT' - BRAHMA.	'सत्' ब्रह्म को
वरुणम्	to the god 'VARUNA'	वरुण देव को	विप्राः	or being the scholars, who are expert to explain it.	अथवा होते हुए को वे विशेष प्रारब्धाता जो इसके विषय में बताने में बड़े कुशल हैं । ब्राह्मण ।
अग्निम्	to the god 'AGNI'	अग्नि देव को	बहुधा	of many kinds of structures of it, or by many ways	बहुत प्रकार से, अथवा बहुत प्रकार की रचनाओं के रूप धारण करने वाला बताते हैं ।
आहुः	say	कहते हैं	वदन्ति	tell	अग्नि देव को
अथो०	more over	और भी	अग्निम्	to the god 'AGNI'	यम देव को,
दिव्यः	having its formation only in 'DYOU'.	जिसकी रचना केवल 'द्यौ' में होती है, उसमें	यमम्	to the god 'YAMA'	अथवा नियन्ता
सः	without any mass of matter.	पदार्थ की मात्रा का कोई भी अवयव नहीं होता	मातरिश्वानम्	or the controller to the god 'MĀTARIŚVĀ'.	मातरिश्व देव को
सु० पर्णः	that	वह	आहुः	say	कहते हैं ।
गरुत्मान्	having sound and beautiful wings to fly intensified and highly densed form of the 'RTA' at some point in the space acquiring the force of gravity	उड़ने के लिए सुडौल, सुन्दर पंखों वाला मृत का एक बिन्दु पर बना गहन तथा सघन रूप जो साथ में गुरुत्व का बल भी अर्जित कर लेता है । अथवा			

(46) The different shapes of the structures erected by these flowing currents of 'RTA', which are explained in the previous Mantra's in the highly intensified energetic space," are called by the names of " 'INDRA', 'MITRA', 'VARUNA', 'AGNI', etc. This very flow of the currents of 'RTA' is alive and more over, it is flying in the highly intensified space with its beautiful sound wings made of the vibrating waves. This flow of the current of 'RTA' gets the intensified and highly densed form at some particular point lying in its path acquiring some force of gravity in addition. This state of the formation occurs when the space of that point starts absorbing more and more 'RTA' of the flow of the current passing through it. This particular densed and intensified structure at that point with its force of gravity made by the flow of these currents represents the structure of some heavenly god in the space. This structure of the heavenly god made of 'RTA' whose name is called the, 'GARURA' - always keeps his body flying in the energetic and intensified space. The talented and intellect BRĀHMANAS, who are the specialist lecturers at the topic of the, "one single SAD-BRAHMA"-tell these structures to be of many kinds forming the shapes of different kinds of gods. The god which controls the flow of the current of 'RTA' in the space at every point and keep his presence always flying with the flow of the current in the same space, is called by the name- 'MĀTARISVĀ.' The god which controls the whole of the space of the structure made by different types of currents of a particular systematic unit of gods, is called by the name- 'YAMA'. The fluid flowing in the currents of 'RTA' and making the body of some functioning god is called by the name- 'AGNI'. The god 'INDRA' has been already explained.

47 कृष्णं नित्यान् हरयः सुपुर्णा अपो वसाना दिवमुत्पतन्ति ।

त आववृत्रन् सदना इतस्यादि दधृतेन पृथिवी व्युद्यत ॥

कृष्णम् नित्यान् हरयः सुपुर्णाः अपः वसाना दिवम् उत्पतन्ति ।

ते आ अववृत्रन् सदनात् ऋतस्य आत् इत् दधृतेन पृथिवी विउद्यते ॥

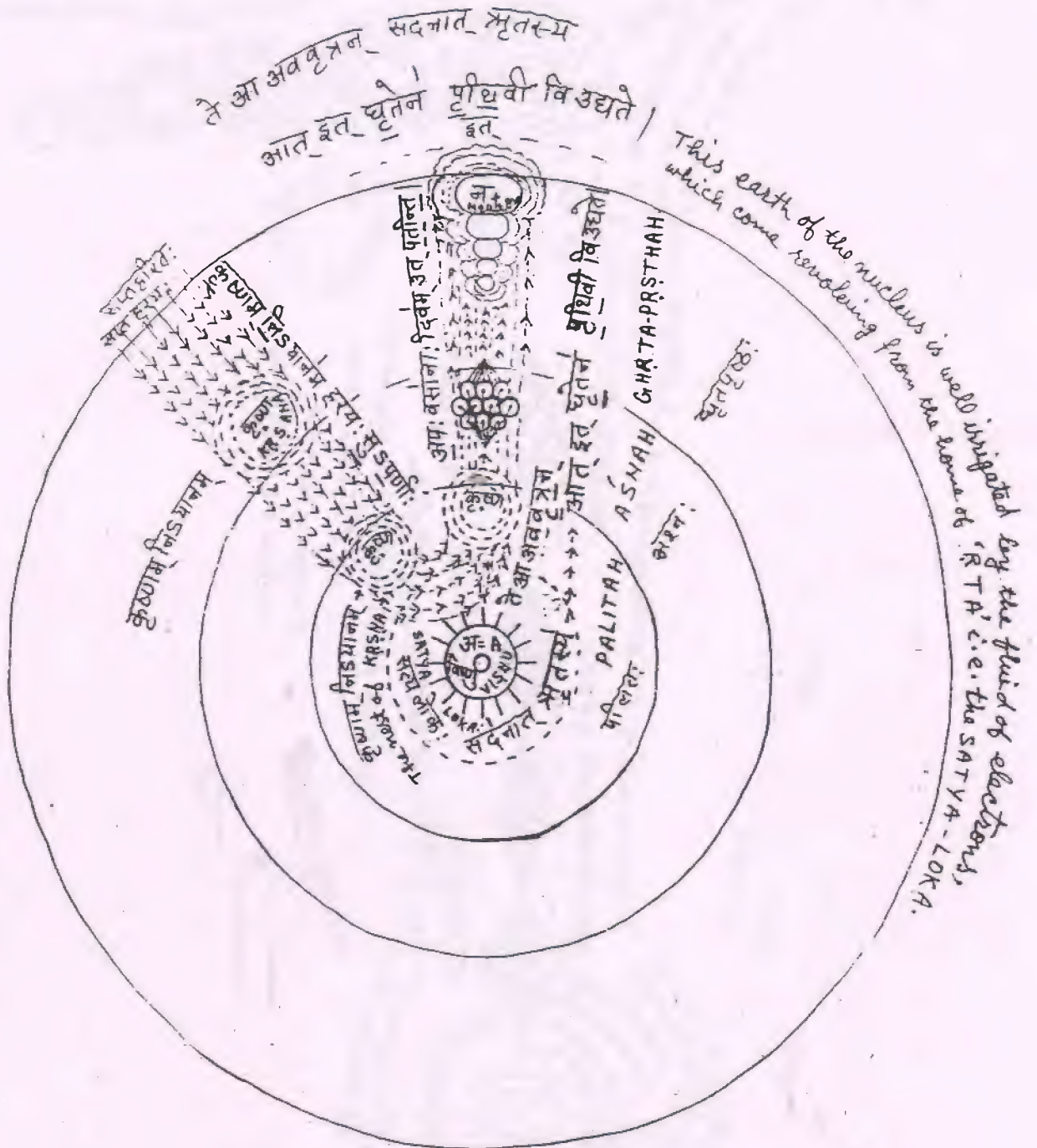
कृष्णम्	one who grows just like a farmer by giving its flow of energy with its 'RTA' to the newly growing DEVAs inside the creation process continuously. It is the flow of the structure 'A' in the current of the 'RTA' emerging from the constant structure of 'A' i.e. 'VISHNU' who is staying at the constant point of the centre of the nucleus of an atom. so it is the second grade shape of 'A' created by the first grade shape of 'A' and is called the god of the 'DVA PARA'. it remains in the centre of the flying structure of 'KSTRA' inside the flow of the current of the 'RTA'.	सृष्टि सृजन की प्रक्रिया में ऋत की धारा के प्रवाह के माध्यम से जो एक कृषक की भाँति कृषि करता हुआ नये देवों की कृषि उगाता है। यह एक अणु की नाभ के केन्द्र में स्थित स्थायी रूप से विराजमान विष्णु का उमाया हुआ दूसरा प्रतिरूप है जो दूसरे दर्जे का होने के कारण इस ऋत की संवत्सर की प्रक्रिया में द्वार का विष्णु का अवतार कहलाता है। यह ऋत के प्रवाह में बहते हुए क्षीर के केन्द्र में स्थित रहता है। [द्वार = दूसरा पर] रूप का प्रवाह	नित्यान् हरयः सुपुर्णा अपः वसानाः दिवम् उत् पतन्ति ते आ अववृत्रन् सदनात् ऋतस्य आत् इत् दधृतेन (इत् + दधृतेन) पृथिवी वि	the carrier of the full flying structure i.e. the nest of a flying structure the carriers i.e. the horses, or having golden colours having sound wings the fluid mass of the basic particles of the basic matter of creation wearing the dress of to the space of 'DYAU' to upward उत् + पतन्ति = fly those after coming there turn from the home of the 'RTA' then the structure of electron by the fluid feeding energetic mass of matter. by the energy of electron and the mass of matter i.e. by both the earth part of the 'KRTA-PRSTHA' of the nucleus particularly	पूर्ण रूप से उड़ने वाले ढाँचे का पूर्ण यान। अर्थात् उड़ने वाले ढाँचे का धौंसला हरण करके ले ले जाने वाले वाहन = अश्व अथवा सुनहरी सुझेल पंखोंवाले तरल द्रव्य के मौलिक अणु के मौलिक कण रूप पहनते हुए धौंस को ऊपर की ओर उड़ते हैं। वहाँ आ कर लौटते हैं, मुड़ते हैं। सदन से ऋत के तब इलेक्ट्रॉन तरल ऊर्जावान खाने वाले पदार्थ से, यों से इत की ऊर्जा तथा पदार्थ के द्रव्य से, दोनों के नाम के चतुष्टय का पृथिवी नाम विशेष रूप से
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(47) कृष्णं निधानं हरयः सुपुष्पा अपो वसाना दिवमुत्पतिन्त ।

त आववृत्रन् सदना दृतस्यादिद् घृतं पृथिवी व्युद्यते ॥

कृष्णम् निऽधानम् हरयः सुऽपुष्पाः अपः वसानाः दिवम् उत् पतिन्ति ।

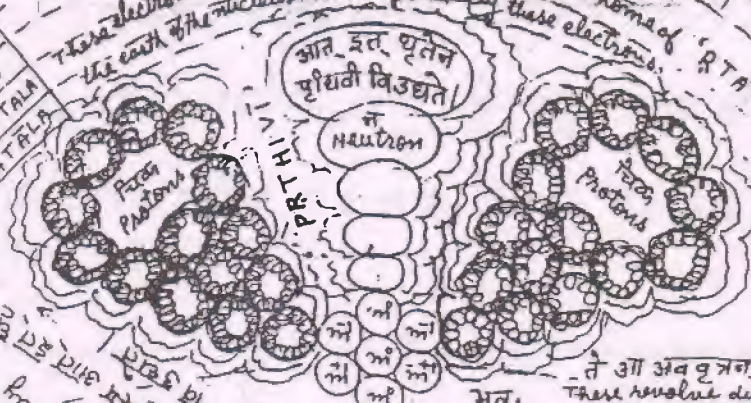
ते आ अववृत्रन् सदनात् शृतस्य आत् इत् घृतं पृथिवी वि उद्यते ॥



MAHATALA
RASATALA
ATATA
SUTALA
VITALA
PAATATA
DATATA

Seven Principal
Shells of Electrons

ते आ अववृत्तन सदनान् मृतस्म इत = Electrons
The electrons revolve from the revolution of the earth of the nucleus is irrigated by these electrons.

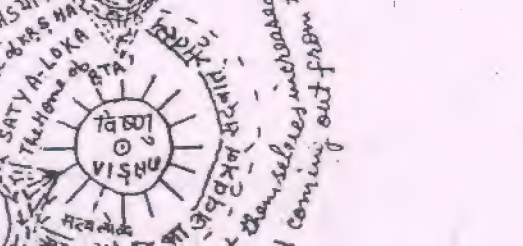
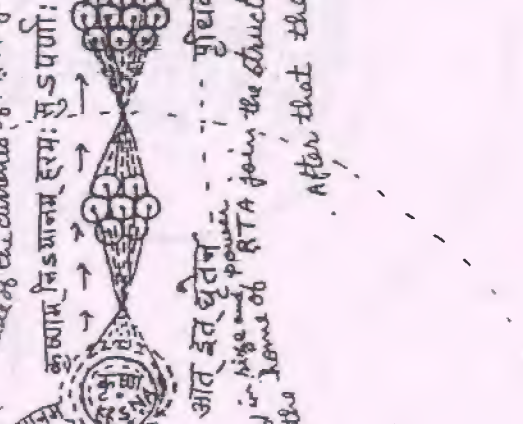
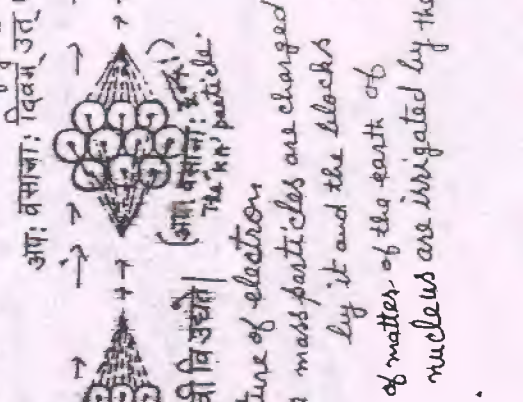
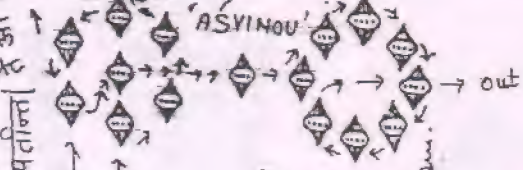
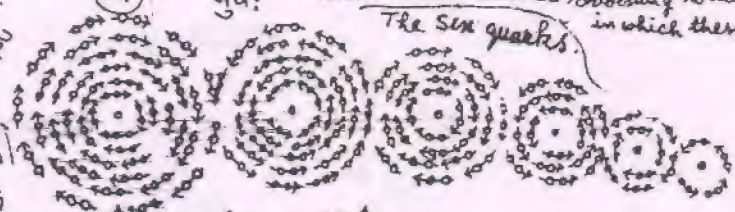


MAHATALA
RASATALA
ATATA
SUTALA
VITALA
PAATATA
DATATA

Seven Principal
Shells of Electrons

MAHATALA
RASATALA
ATATA
SUTALA
VITALA
PAATATA
DATATA

ते आ अववृत्तन सदनान् मृतस्म
There revolve due to the revolving home of 'RTA' in which these particles live.



अश्विनः
ASHA

पालितः
PALITA

ते आ अववृत्तन सदनान् मृतस्म
The electrons revolve from the revolution of the earth of the nucleus is irrigated by these electrons.

ते आ अववृत्तन सदनान् मृतस्म
There revolve due to the revolving home of 'RTA' in which these particles live.

(47) The central point of the structure of highly intensified and densed form of the body of a heavenly god is called by the name - 'KṚṢṆA'. The 'KṚṢṆA' is the second lower form of the god- 'VIṢṆU', that is why 'HE' is called the lord of 'DVĀPARA'. The 'VIṢṆU' is the main central point of the whole structure of the three storied structure of the nucleus, while the 'KṚṢṆA' is the central point of the structure of each god called 'DEVA', which are of many kinds as explained earlier in the previous Mantra inside the structure of the nucleus. That is why the 'KṚṢṆA' is called the 'VASU-DEVA'. 'VASU-DEVA' means that HE lives in every 'DEVA' in the centre having full control on that.

Similarly the 'VIṢṆU' is the main central point of the structure of the whole universe, while the 'KṚṢṆA' is the central point of each particle or of each block of the particals such as the earth, the moon, the planets etc. He, the 'KṚṢṆA' grows like a farmer each 'DEVA' by his own force, that is why, He is called the 'KṚṢṆA'. (कृषति देवान् यः सः कृष्णः) (कृष्+ज+सु= कृष्णः).

The central point of each structure made by the current of 'ṚTA' whose name is called- 'KṚṢṆA' covers his body by some another structures of 'DEVAS' forming many layers of that cover. This covering structure is called the nest of 'KṚṢṆA' i.e. कृष्णम् निऽयानम् '. The structure of this nest of 'KṚṢṆA' becomes too much dense and intensified acquiring the force of gravity. It flies in the intensified and highly energetic space by its own beautiful and powerful wings made of radiating and vibrating waves of 'ṚTA'. This type of formation is called by the name 'HARI' or the 'ĀSVA' i.e. the Horse, which is just like a vector of the modern science, because it has some magnitude of force acquired by it and it has some particular direction of its movement in the space at some particular point of its existance in addition. It is the carrier of the quantum of some energy of 'ṚTA'. Moreover it carries its rider which is made of a cover on it by the mass particles and is called the black nest of it.

These horses made of vectors, first come into the highly intensified and densed space of 'PALITA' from the home of 'RTA' i.e. from the 'SATYA-LOKA' of the 'VIṢṆU'. After that these horses keep on flying in the same highly intensified and densed space and moreover keep on making itself more and more densed and highly intensified entering into the space of 'AŚNA' and ultimately are wearing the uniform of liquid state of matter there. After that, when the particles made of that liquid state of matter are combined with the electron getting its charge, then the earth of the 'GHṚTA-PRṢṬHA' of the nucleus is well irrigated by the fluid of 'GHṚTA' made of these energetic particles and electrons. [See the figure.]

48) द्वादश प्रचयश्चक्रमकं त्रीणि नभ्यानि क उतचिकेत ।

तस्मिन्त्साकं त्रिशतान् शङ्कुवोऽर्पिताः षष्टिर्न चलाचलासः

द्वादश प्रचयः चक्रम रुकम् त्रीणि नभ्यानि कः ऊम् तत् चिकेत ।

तस्मिन् साकम् त्रिशताः न शङ्कुवः अर्पिताः षष्टिः न चलाचलासः

द्वादश	twelve	बारह	तस्मिन्	in that one set	उस पूरे अणु
प्रचयः	cycles of whirl	नाभि के चारों	त्रिशताः	of the structure	के ढाँचे के
	made of the flow	और छौं में बने	न	of the whole	बने सारे
	of the 'RTA' in	ऋत के प्रवाह		atom.	समुच्चय
	'DYOU' around	के आवर्तों के		three hundred	तीन सौ
	the nucleus.	चक्रों के बने		similar to the	आकृति
चक्रम	cycle	चोरे,		shape of,	तरह के
रुकम्	the one	चक्र	शङ्कुवः	or, the 'NA'	अथवा
त्रीणि	the three	रुक		particles i.e.	'न' कण
नभ्यानि	parts of the	तीन		the neutrons and	अर्थात् 'न्यूट्रॉन'
	nucleus of an atom.	अणु की नाभि	अर्पिताः	protons.	शङ्कुओं की
	the 'KA' particle	के भाग का अंश	षष्टिः	the structures	आकृति के
कः		'क' कण	न	having the	बने ढाँचे
ऊम्	the set of the	रुद्र देव की		shape of cones.	स्थापन किया
	channels of the	शक्ति की ऊर्जा		are placed	हूँ हैं,
	flow of the currents	के द्वारा बने		sixty	साठ
	of the 'RTA' made	हूँ ऋत के		not, or	नहीं, अथवा
	by the force of	प्रवाह के धाराओं	चलाचलासः	the 'NA' particles	'न' कण
	the god 'RUDRA'.	की नालियों के		i.e. the neutrons	अर्थात् 'न्यूट्रॉन'
	i.e. the 'ISANI' currents	द्वारा बना रुक		and protons.	चलने फिरने
	that basic	ढाँचे का समुच्चय		free to move.	के लिए स्वतन्त्र
	element (of the	उस मूल ब्रह्म		i.e. loose.	अर्थात् ढीले
	'SAT-BRAHMA')	का वह (सत्			
चिकेत	knows or	स्वरूप)			
	looks.	जानता है, या			
		देखता है			

(48) This Mantra is repeating the explanation of the structure of the full atom which has been already given in the previous Mantras. See the figure given previously at the Mantra (11) to understand this Mantra.

There is one main cycle made of 'RTA' forming the structure of the full atom having twelve sub-cycles on its circumference. There are three groups of circumcycles inside the interior part of the nucleus (named as the 'PALITAH', the 'ASNAH', and the 'GHRTA — PRSTHAH'. There is a structure of the 'KA' particle with the flowing of the forceful 'ISANI' currents of 'RUDRA'. The only one that 'SAD-BRAHMA' knows about that 'RUDRA'! (ॐ तत् चिक्तेत = "साक्षी येता केवलो निर्गुणश्च" श्वेताश्वतरोपनिषद् — 6, 11)

With the massless structure of the cycles of 'RTA', there is another structure of mass-particles over it. (See the figure of Mantra (14)) This structure of the biggest atom made of mass-particles has three hundred neutrons (न) and protons in the conical shapes, out of which sixty neutrons and protons are in unstable position. (Some time these sixty unstable particles show their existence inside the nucleus of that atom and some time they get themselves out of the nucleus. This means that the atomic mass number of the biggest atom may vary from two hundred forty to three hundred.)

This Mantra can be explained with the help of the multidimensional geometry in the following way as ~~the~~ expansion of the seven 'LOKAS'.
THE EXPENSION OF THE SEVEN LOKAS WITH DIMENSIONS AND
THE MONADS WITH FORMATS.

Let 'A' stands for the dimensional constituent/dimension of the concerned space.

$\frac{A}{2A^0}$	$\frac{A^2}{4A}$	$\frac{A^3}{6A^2}$	$\frac{A^4}{8A^3}$	$\frac{A^5}{10A^4}$	$\frac{A^6}{12A^5}$	$\frac{A^7}{14A^6}$	$\frac{A^8}{16A^7}$	$\frac{A^7}{14A^6}$	$\frac{A^6}{12A^5}$	$\frac{A^5}{10A^4}$	$\frac{A^4}{8A^3}$	$\frac{A^3}{6A^2}$	$\frac{A^2}{4A}$	$\frac{A}{2A^0}$
षष्टिः न चलाचलासः				ऊर्ध्वतिर्यग्भ्याम् $12 \times 5 = 60 A^4$ $6 \times 5 \times 10 A^4 = 300 A^4$				ऊर्ध्वतिर्यग्भ्याम् $12 \times 5 = 60 A^4$ $6 \times 5 \times 10 A^4 = 300 A^4$				षष्टिः न चलाचलासः		
त्रिऽशताः न				त्रिऽशताः न				त्रिऽशताः न				त्रिऽशताः न		
इत्				चिक				कः				उम्		
$2 \times 1 = 2$				$4 \times 2 = 8$				$6 \times 3 = 18$				$8 \times 4 = 32$		
भूः				भुवः				स्वः				महः		
जनः				तपः				सत्यं				विष्णु		

$$\left[\left[\left[\left[\left\{ \frac{(A)^6}{12A^5} \right\}^5 \right]^4 \right]^3 \right]^2 \right]^1$$

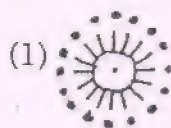
$$\left[\left[\left[\left\{ \frac{(A)^6}{12A^5} \right\}^5 \right]^4 \right]^3 \right]^2 \right]^1$$

$$= \frac{(A)^{720}}{12A^5}$$

आ पुत्रा अर्धं मिथुनासौ अत्र सप्त शतानि विंशतिश्च तस्थुः ॥
 द्वादशारं बहि तज्जराय वर्वर्ति चक्रं परिधामृतस्य । [ऋग्वेद-1-164-11]
 कादशा प्रथमश्चक्रमैकं त्रीणि नभ्यानि क उतच्चिकेत । तस्मिन्त्साकं त्रिशतानं शंकोऽर्पिताः षष्टिर्न चलाचलासः । [ऋग्वेद-1-164-48]
 16x5x4x3x2x1

$$(A) \frac{6 \times 5 \times 4 \times 3 \times 2 \times 1}{5} = \frac{A^{720}}{5}$$

The symbols given in this diagram represent the following aspects.

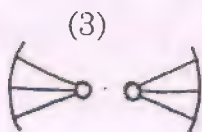


It represents the space of the centre. It is the structure developed in eight dimensions. It has sixteen formats of seven dimensions. Hence it represents $\frac{A^8}{16A^7}$

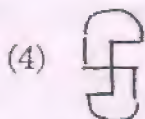


Space having seven dimension with fourteen formats of A^6 . So it reprints A^7 . Moreover it represents $\frac{A^7}{14A^6}$

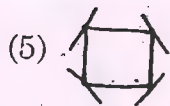
its represents $\frac{A^7}{G7,7}$ where G means geometry of the signature.



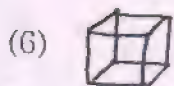
Space having six dimensions with twelve formats of five dimensions. So it represents $\frac{A^6}{12A^5}$




Space having five dimensions with ten formats of four dimensions. So it represents $\frac{A^5}{10A^4}$




Space having four dimensions with eight formats of three dimensions. So it represents $\frac{A^4}{8A^3}$



Space having three dimensions with six formats of two dimensions. So it represents $\frac{A^3}{6A^2}$

(7)  Space having two dimensions with four formats of one dimension. So it represents $\frac{A^2}{4A}$

(8)  Space having one dimension with two formats of zero dimension i.e. two points only. So it represents $\frac{A}{2A^0} = \frac{A}{2}$

(9) $\frac{A^7}{G7,7}$ = Euclidean seven space geometry of the signature (-7).

(10) $\frac{A^6}{12 A^5}$ = General formulation of six space body with twelve frame parts made of five space body.

$\frac{A^5}{8A^4}$ General formulation of five space body with ten frame parts made of four space body.

$\frac{A^4}{6A^3}$ General formulation of four space body with eight frame parts made of three space body.

$\frac{A^3}{6A^2}$ General formulation of three space body with six frame parts made of two space body.

$\frac{A^2}{4A}$ General formulation of two space area with four frame parts made of one space.

$\frac{A}{2}$ General formulation of one space with two points, where one point is the origin and the other point is moving in a particular direction. These two points can be called the two frame parts of that one space indication.

Now the explanation is made as follows:-

A⁷

G⁷, -7 is the centre of Euclidean **seven** space geometry of signature (-7). The signature (-7) means that all the frame parts of the body of **seven** space are missing. It has no frame part. All the **seven** dimensions are incident at one point at the centre. 'A' is the dimensional constituent/ dimension of the concerned space. The centre of this **seven** dimensional space is of eight dimensional space with sixteen frame parts of **seven** dimensions.

First of all let us explain the eleventh Mantra with the help of this geometry which is given on page No (73). The text of the Mantra is:-

द्वादशारं नहि तज्जराय वर्वर्तिचक्रं परिद्वामृतस्य।
आपुत्रा अग्ने मिथुनासो अत्र सप्तशतानि विंशतिश्च तस्थुः॥

This Mantra is stating that :-

There are twelve frame parts in the shape of **spokes** which are emerging from the base of the six space body. The head of that spoke is running on its **axis** and rotating again and again continuously in a cycle in the space of DYOU of RTA. This continuous flow of these twelve spokes, which are made of the currents of RTA, are nondecaying. More over these twelve spokes are the sons of that six space body, which have born in pairs. It means that twelve sons make six pairs. Each pair has one dimension. Hence these twelve spokes of 'RTA' are created by the six dimensional body in the 'TAPAH-LOKAH'. The centre lies in the 'SATYA-LOKAH'. Now the number of divergent dimensions which are created successively one after the another by the frame parts or

the dimensional monads of each space is **seven** hundred twenty. This number 720 can be got as:

$$\begin{aligned} [[[[[(A)^6]5]4]3]2]^1 &= A^{6 \times 5 \times 4 \times 3 \times 2 \times 1} = A^{720} \\ &= A^{6 \times 5 \times 4 \times 3 \times 2 \times 1} = A^{720} \end{aligned} \quad \text{This means}$$

that the six dimensions of the six dimensional body of the enlarged 'VIṢṢU' i.e. 'SAVITĀ' become 720 in number after diverging in each space continuously in decreasing order by one. These are the sons of VIṢṢU (आ पुत्राः) and these stand in pair. If one will have left hand rotation of its cycle then the other will have the right hand rotation with it making a couple of force. These are made of 'AGNI' which is created by the 'RTA'. Hence these are also called the sons of 'AGNI'.

These twelve cycles are also made in the space of the universe around the sun making the hypercircles in the space in the form of 12 beans of cyclones of energy. Each planet has to cross these cycles, when it revolves around the sun. When some planet has to face the opposite direction of the cyclone to its own direction of rotation, then that part of the earth of that planet, which hits first of all to this cyclone, gets movement of earth quake in its that part. This facing of apposite directions of the energies of the cyclone and of the planet become the cause of the earth quakes. [यथा पिण्डे तथा ब्रह्माण्डे।]

Now the text of the present Mantra is:-

द्वादश प्रधयश्चक्रमेकं त्रीणि नम्यानि उतच्चिकेत।

तस्मिन्त्साकं त्रिशतान् शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः॥

This states:-

There are twelve finite cyclones of RTA synthesized in one cycle of **seven** LOKAS [सप्त युजन्ति रथमेक चक्रम---] inside the nucleus of an atom. There are three subcycles of the one cycle of the nucleus

which are situated in the SATYA-LOKA at the centre, TAPAH-LOKA and the JANAH-LOKA, the successive space of the 'LOKAS' covered on the 'SATYA-LOKA'. The 'TAPAH-LOKA' is the space containing six dimensions which can be formulated as $\frac{A^6}{12A^5}$ and the 'JANAH-LOKA' is

the space of five dimensions which can be formulated as $\frac{A^5}{10A^4}$. Now the

twelve formats ($12A^5$) of six dimensional body i.e. 12 monads give formation to the twelve hypercircles (प्रथयः) of five dimensions. Every one frame part of the six dimensional body will have a monad of five dimensional body. Hence this number of dimensions by the number of dimensions of the monad becomes $12 \times 5 = 60$ (षष्टिः) Now the geometry of these monads will have the signature from sixty to minus sixty. That is why this sixty number is told her to be "चलाचलासः" which means that this number sixty may exist in full or in less number diminishing up to zero. That means that the geometry from signature G 60,60 to G 60,-60 may exist in the frame parts of the combined structure of six dimensional space and five dimensional space. Thus "चलाचलासः" means "signature".

By the SŪTRA 'ऊर्ध्वतिर्यग्यम्' we can have as $\frac{A^6}{12A^5} \quad \frac{A^5}{10A^4}$

$$= 12 \times 5 = 60 A^4 \text{ Monads}$$

Or for the Geometry we can have = $\frac{(12A^5)}{2} \times \frac{(10A^4)}{2} = \frac{(12 \times 10)A^4}{2}$

$$= \frac{120 A^4}{2} = 60 A^4 \text{ monads} = G 60,60 A^4 \text{ Where } A^5 \text{ changes to } A^4$$

i.e. G60,60 of A^4 monads.

$$(188 - F)/48$$

$$(188 - F)/48$$

Be careful we can not have here $A^5 \times A^4 = A^9$ as usual, because the powers of A represent here the formulation symbol of the five dimensions ^{which} give rise to the monad of four dimension. Hence we have calculated as $12 \times 5 = 60A^4$ monads. The twelve monads of five dimensions will give rise to the sixty monads of four dimensions. So the geometry will become of G 60,-60 i.e. of minus sixty signature at the centre where all the dimensional A^4 constituents of 120 formats are incident at the centre.

Again this Mantra is stating that upon these three cycles of SATYA-LOKA, TAPAH-LOKA, JANAH-LOKA, there exist monads in next spaces also of MAHAH-LOKA of four dimension having 32 Devas of three dimensional structure named as 'ऊम्'. The next SAVH-LOKA of three dimensional space having 'क' ('KA') particles eighteen in number as synthetic monad. The next BHUVAH-LOKA of two dimensions having 8 monads of two dimensions of 'चिक' structures. 'चिक' seems to be the proton particle. Next is the space of BHÜH-LOKA of one dimension having two formats of 'इत्' structure. 'इत्' seems to be the electron. Electron has two formats, one is electron having negative charge and the other is positron having positive charge. It has been shown in the structure of the electron on page No (75).

Now in this formation three hundred conic structures of hypercircles are permuted at their places.

Now this number three hundred can be calculated as follows:-

We see in the formulation of A^6 and A^5 that the six dimensional body

$$\overline{12A^5} \quad \overline{10A^4}$$

will have six dimensions. Every this dimension will have a monad of five dimensional body. Hence the total number of dimensions will become as $(A^6)^5 = A^{30}$ i.e. thirty. Now every dimension out of these thirty dimensions will have ten monads of four dimensions. Hence the total number of monads in the space of energy of MAHAH-LOKA becomes $30 \times 10A^4 = 300A^4$. Here A^4 represents the monad of four dimensional structure.

Out of these $300A^4$ monads $60A^4$ monads give rise to the situation of the geometry of the signature of (-60) to 60 formates. Hence these $60A^4$ monads of four dimensional structure are said to be the unstable. (षष्टिः न चलाचलासः।) Some time these exist on their place of the locus.

Here in this Mantra the word 'न' means the monad. Hence "षष्टिः न" means sixty monads. "त्रि शताः न" means three hundred monads. These monads are made by the energy of 'RTA' filled in the space of 'DYOU'. The structure formed by the energy of 'RTA' in the space of 'DYOU' is called 'DEVA' in the VEDIC-SCIENCE. Hence the meaning of the word 'न' in 'VEDIC-SCIENCE' is taken as 'DEVA', Now in the space of four dimensions of MAHA-LOKA of the formulation $\frac{A^4}{8A^3}$

$8 \times 4 = 32A^3$ DEVAS are said to be making their structures around the four dimensional body A^4 in the space of 'DYOU', which may be taken as further development after the formation of three hundred monads of four dimensional structure i.e. $300A^4$. similarly $6 \times 3 = 18A^2$ monads of A^3 and $4 \times 2 = 8A$ monads of A^2 and $2 \times 1 = 2$ monads in the form of two $\frac{6A^2}{4A}$

points of A formulation can be considered in the form of 'DEVAS' in the

$$(188-H)/48$$

form of 'DEVAS' in the respective 'LOKAS' named as 'SVAH-LOKA', 'BHUVAH-LOKAH' and BHÜH-LOKA respectively. These 2,8, 18,32, numbers are the magic numbers of the electrons in the successive shells K.L.M.N. These units of monads making synthetic structures of 2,8,18,32, formats inside the nucleus give rise to this magic number of electrons in the principal shells K.L.M.N. after coming out from the nucleus in to the extra nuclear part of electrons. More over 2,6,10; 14,18, number of electrons in the orbitals of S.p.d.f are formed making successive covers of the monads in the successive orbits.

more over $120-12=108$ is the maximum atomic number available.

(49) यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि । (189)

यो रत्नधा वसुवित् सुदत्रः सरस्वति तम इह धातवै कः ॥

यः ते स्तनः शशयः यः मयः ऽभूः येन विश्वा पुष्यसि वार्याणि ।

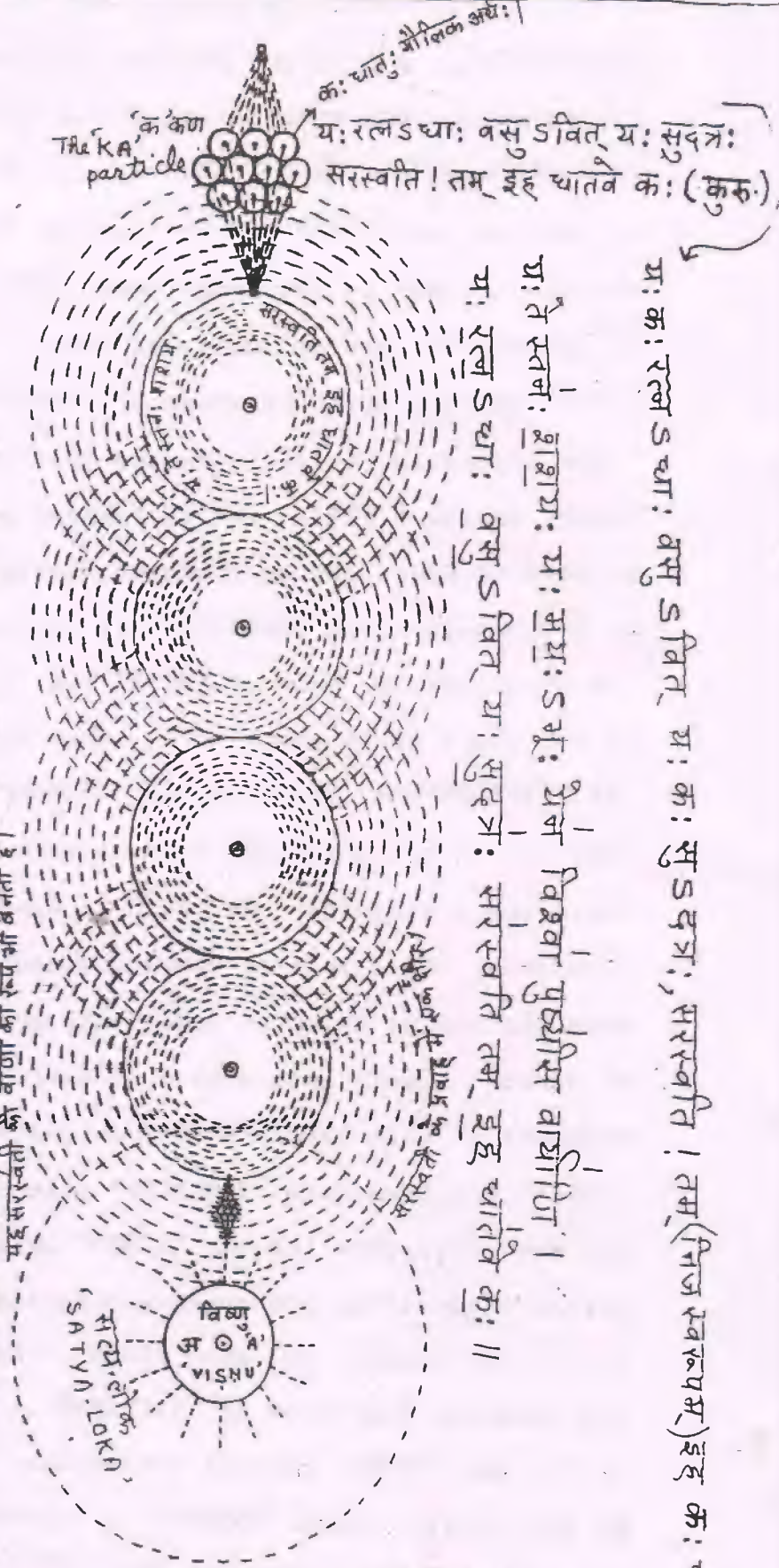
यः रत्न ऽधा वसु ऽवित् यः सु ऽदत्रः सरस्वति तम् इह धातवै कः ॥

यः	which ever	जो भी	वसुऽवित्	which provides	जो हर प्रकार की
ते	your	तेरा		all sorts of	सर्व सम्पदा को
स्तनः	female breast	दूध पिलाने		materialistic	पोषित करके
	for feeding a	वाला माता		things by feeding	घनों के लाभ करने
	child	का स्तन		them.	वाला है ।
शशयः	of non-decaying	द्वय रहित	यः	which (the 'KA' particle)	जो ('क' कण)
	state	अवस्था का	सुऽदत्रः	the generous	सभी प्रकार की
यः	which	जो		donner of all	सम्पदाओं को
मयः ऽभूः	which has the	सब प्रकार के		sorts of wealths	बहुत मात्रा में
	capacity to provide	सुखों को देने	सरस्वति	O! Mother goddess	देने वाला बहुत
	all types of the	वाला		'SARASVATI'	बड़ा दानी
येन	comforts	जिसके द्वारा	तम्	that female	है माता
विश्वा	by which.	प्रकृति की सभी		breast, which	सरस्वती देवी
	all the creations	रचनाओं को	इह	belongs to you.	उस (अपने -
पुष्यसि	of the nature	तुम कुछ करती है	धातवै	here	स्तन) को
वार्याणि	you nourish	मनुजों द्वारा		for feeding to	यहाँ
	all sorts of things	वरण करने		nourish by its milk	(पोषण प्राप्त
	suitable to be	योग्य सभी		of those 'KSIRA's	के लिए 'क्षीरों'
	adopted by the	वस्तुओं को		which get the	के प्रवाह का
	man-kind.	जो ('क' कण)		a new shape of	दूध पीने के लिए
यः	which (the 'KA' particle)	(जो 'क' कण और		structure	जो क्षीरों का प्रवा
रत्न ऽधा	which acquires	रचना करके)		of a basic mass -	नये रूप के नये
	the shape of the	रत्नों का रूप	कः	particle i.e. the	जो 'मौलिका' को
	body of a gem	धारण करने		'MOULIKA-ARTHA'	का रूप धारण करने
	by forming it,	वाला है ।		structure of the shape	वाला है ।
	(that 'KA' particle)			of the 'KA' particle.	'क' कण का रूप
				or - make it present	का ढाँचा / अथवा
				कः धातुः = which gets	(उपस्थित) करो
				the shape of 'KA' particle.	क' का रूप धारण करने
					वाला कः धातुः = अर्थात्

(५५) यः तं स्तनः प्रोक्षयः यः सुयः - सूः यन् विश्वा पुष्यास वायोणि ।
 प्रः रत्नऽद्या वसुऽवित् यः सुऽदत्रः सरस्वति तम् इह ध्यातव कः । (190)

This flowing current of the 'RTA' is called the goddess SARASVATI.
 The transmission of a wave makes its shape just like the female breast in this current.

गद्दी ऋतु की गीतमती [सरः वती = सरस्वती] धारा सरस्वती है। इसी को 'क' ब्रह्म का धारण कर्ता भौतिक अर्थ धारण करता है। इस धारा में ऋतु की तरंग का प्रसारण का स्वरूप स्त्री के स्तन जैसा बन जाता है। यही सरस्वती की वीणा का रूप भी बनता है।



(सरस्वती की रचना का स्वरूप)
 (The structure of the goddess SARASVATI)

(49) This Mantra is written for the prayer of the goddess 'SARASVATĪ'. Who is the goddess 'SARASVATĪ'? The word 'SARASVATĪ' is, formed by the combination of two words 'SARAH' + 'VATĪ'.
 (सरः+वती = सरस्+वती = सरस्वती). The words 'SARAH' is formed by the root word 'SAR', which means to walk forward. 'SHARAH' is the noun formed by this root word 'SAR'. So it means the structure of walking forward of the basic energy of 'ṚTA'. The second part 'VATĪ' means, with the shape of. Hence the word, 'SARASVATĪ' means, "the structure, which is having the flow of the current of the basic energy 'ṚTA', and is further walking forward for the purpose of producing more and more structures of different types in the nature. The 'SARASVATĪ' is the goddess of heaven. Hence its structure is made of 'ṚTA' i.e. of the basic form of energy in the shape of flowing 'ṚTA'. When the ultimate truth of the form of 'SAD-BRAHMA' acquires the 'SAMKALPA' of the will of the creation of the universe, then it turns in to 'ASAD-BRAHMA' immediately dividing itself in to many fragments of units of creations. This type of every fragment of 'ASAD-BRAHMA' acquires some particular force of creativity by its own 'SAMKALPAS', then it divides itself into some more smaller fragments. The smallest fragment of this 'ASAD-BRAHMA' is called the 'KṢĪRA'. When a 'KṢĪRA' acquires some 'SAMKALPA' with the force of creativity by its own will, then the god 'VIṢṆU' appears in its centre in highly intensified and condensed form of energy living permanently at its own place. The god 'VIṢṆU', then starts to make flow of his semen by his force of 'SATYĀBHĀ'. This flow of the semen of the god 'VIṢṆU' becomes the emitter of the 'KṢĪRAS' of 'ṚTA'. By the flow of these 'KṢĪRAS', a current of 'ṚTA' is created. This flow of the current of the 'ṚTA' is the goddess 'SARASVATĪ'.

The flow of the semen of the god 'VIṢṢU' becomes the emitter of the KṢĪRAS ' of ' ṚTA'. The 'ṚTA' is made of these functioning 'KṢĪRAS'. That is why, the ocean of 'ṚTA' is called the, 'KṢĪRA-SĀGARA', i.e. the ocean full of flowing 'KṢĪRAS' .
 [see the figure on page (3) also.]

Now by the continuous functions of the god 'VIṢṢU' of emitting these 'KṢĪRAS' through his semen, a flow of the current of ' ṚTA' is created. This flow of the current of 'ṚTA', after getting the name of the goddess 'SARASVATĪ', produces further more new creations by the flow of her current of ' ṚTA'. The concepts of different types of new creations are received by the flow of 'ṚTA' of the goddess 'SARASVATĪ' from the continuous flow of the semen of the god 'VIṢṢU' and she is fertilised by it. Due to this reason, she is called the wife of the god 'VIṢṢU'.

Now every 'KṢĪRA', which exists in the 'ṚTA', radiates further, when it flows in the current of 'ṚTA'. When a 'KṢĪRA' radiates further and transmits a wave in the 'ṚTA', while flowing, then it acquires a particular shape just like the female-breast of the goddess mother 'SARASVATĪ'. Now this type of new structure of the female-breast of the 'KṢĪRA' transmitting the radio-waves, creates further more structures of various kinds of creations and feeds them continuously by the flow of its currents of ' ṚTA'. It feeds its creations just as a mother feeds her children by her breast. The first creation of basic-mass-particle of this flow of the current of 'ṚTA' is called the 'MOULIKA-ARTHA'. The structure of the PURUṢA, according to the statement given in the Mantra-" सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्त्वाऽत्यतिष्ठत् दशान्गुलम् ।" - is made by the thousand heads of flow of the currents of 'ṚTA' on thousand axes and is further divided into more thousand branches of each current. Moreover each branch of this channel of current

has ten sub-branches like the ten fingers in a hand. See fig. on Page (14). This flow of 'RTA' of the ten fingered sub-branches of the currents faces too-much resistance at the point of the tip of each finger. So it becomes more and more condensed and highly intensified in energy at that point and ultimately changes itself in to the shape of a basic-mass-particle called the 'MOULIKA-ARTHA'. Ten basic mass-particles are formed at the ten points of the ten tips of the ten fingers of the sub-branches of the flow of currents of 'RTA' of 'PURUṢA'. Now one unit of a mass-particle made of these ten basic-mass-particles combined in one unit form, is called the 'KA' particle. When the formation of one 'KA' particle is completed, then that 'KA' particle moves forward flying into the ocean of 'RTA', which is condensed and energetic space and is called 'DYOU'. After that a new 'KA' particle is created by the 'PURUṢA' in place of that flying 'KA' particle. This process is repeated again and again and a new type of current of 'KA' particles is created in the same 'DYOU'.

When many 'KA' particles are bonded in one block of matter, then the structure of a materialistic object or a model is formed in the nature. Thus a 'KA' particle becomes the unit mass-particle of the block of a model made of matter. ("क आसीत् प्रमा प्रतिमा ----" "ऋग्वेद-10,130,3"). These blocks of matter become the various types of gems and give us too much wealth and property.

Thus the structure of a 'KṢĪRA', which is transmitting the radio-waves during its flow in the current of 'RTA' of 'SARASVATĪ', gets the shape of a female breast. This 'KṢĪRA' continuously transmits the radio-waves and keeps on flowing in the current of 'RTA' without losing any of its part of energy. So it is always non-decaying. This very 'KṢĪRA' creates all sorts of materialistic

objects and then energises them with its force of energy creating some charge in those objects. (तत्सृष्ट्वा तदेवानुप्राविशत्। तैत्तिरीयोपनिषद्-३,६,१) Thus it nourishes all sorts of things, which are suitable to be adopted by the mankind. Thus it gives every type of comfort.

This structure of 'SARASVATĪ' as already explained, becomes the wife of the god 'VIṢṆU', because she is fertilised by the current of the semen of the 'VIṢṆU' in her womb. Then she gives birth to various types of structures in the nature. Moreover, when a 'KṢĪRA', transmits the wave, while flowing in the current of 'ṚTA' of 'SARASVATĪ', then it produces the resonance of its radio-waves in the 'ṚTA'. This very resonance created by the radio-waves of the 'KṢĪRAS' in the medium of 'ṚTA' is called the 'BRAHMA-NĀDA'. This 'BRAHMA-NĀDA' is being continuously relayed by every 'KṢĪRA' of the flow of the current of 'ṚTA' of the goddess 'SARASVATĪ'. The shape of the 'KṢĪRA', "which is continuously transmitting its radio-waves in the 'ṚTA', "becomes just like the shape of a violin creating sound waves. Hence the model of the goddess 'SARASVATĪ' is made in the form of a mother pious lady playing on a violin. All the formations in the flow of the currents of 'ṚTA' are marked in the process of transmission of the radio waves of these 'KṢĪRAS' of 'ṚTA'. These different types of marks are called the different types of 'SAMKALPAS' and 'VIKALPAS'. These different types of 'SAMKALPAS' marked in the process of transmission of the radio waves gives a particular type of flow to the current of the 'ṚTA'. This particular type of flow of the current of 'ṚTA' leads to the creation of a particular type of materialistic object. Thus all types of creations of the universe are created by the various types of 'SAMKALPAS' of the goddess 'SARASVATĪ'. Hence the goddess 'SARASVATĪ' is called

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the goddess of all types of arts and of all sorts of knowledge.

The meaning of this Mantra is stated as below:-

O, (Mother) 'SARASVATĪ' ! you bring forward your that breast for feeding (which exists in the shape of a wave-transmitting 'KṢĪRA' in the flow of the current of 'RTA'), which is nondecaying, which gives all types of comforts, which feeds all sorts of materialistic things suitable to be adopted by the mankind. You bring forward your that breast to feed that (basic material particle i.e. the 'MOULIKA-ARTHA', which becomes the unit cause of creation of the shape of that 'KA' particle which becomes the generous donor of all sorts of wealths and properties by forming different types of materialistic bodies by its own combinations. (रूपं रूपं मघवा बौभवीति मायाः कृण्वानः । - ऋग्वेद - 3, 53, 8.) ('KA' particle is called the 'INDRA' i.e. 'MAGHAVA'.)

(50) यज्ञेन यज्ञमयजन्त देवास्तानि चर्मणि प्रथमान्यासन् । (196)

ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥

यज्ञेन यज्ञमअयजन्त देवाः तानि चर्मणि प्रथमानि आसन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥

यज्ञेन	by the process of making particular efforts for the production of a new structure of a new 'DEVA' in the function of the 'RTA'.	सृजन की प्रक्रिया में ऋतु के अन्तर विशेष यत्न करने की प्रक्रिया 'यज्ञ' कहलाते हैं। उस विशेष प्रक्रिया के विशेष यत्न करने के रक्त यज्ञ के द्वारा जो किसी विशेष देव का स्वरूप प्राप्त करने के लिए किया गया है। उस 'यज्ञ' को जो पिछले यज्ञ के सम्पन्न होने पर प्राप्त फल की समीक्षा के द्वारा आगे किसी नये देव का स्वरूप ऋतु में प्राप्त करने के लिए किया जा रहा है। सभी देवों के स्वरूपों को प्राप्त करने के लिए अर्थात् देवों का आह्वान करने के लिए यज्ञों को किया	चर्मणि	properties in the function attained by some 'YAJNA'	गुण चर्म जो किसी यज्ञ की प्रक्रिया के द्वारा उस यज्ञ के फल के रूप में प्राप्त किये जाते हैं। पहले से ही विद्यमान थे
यज्ञान्	This particular effort is called here the 'YAJNA'. By this type of 'YAJNA' the 'YAJNA' of the creation of the next structure of the new 'DEVA' by the feeding material produced by the previous 'YAJNA' of the previous 'DEVA'.	उस 'यज्ञ' को जो पिछले यज्ञ के सम्पन्न होने पर प्राप्त फल की समीक्षा के द्वारा आगे किसी नये देव का स्वरूप ऋतु में प्राप्त करने के लिए किया जा रहा है। सभी देवों के स्वरूपों को प्राप्त करने के लिए अर्थात् देवों का आह्वान करने के लिए यज्ञों को किया	प्रथमानि आसन्	already present were	वे (देव)
अयजन्त	operated the functions of all the 'YAJNA's of all the gods	सभी देवों के स्वरूपों ने	ते ह नाकं	Those (gods) really	सचमुच
देवाः	all the structures of all the gods	वे		the 'SVARGA-LOKA' i.e. the final orbit of the stationary motion of a particular god in the one cycle of the nucleus of an atom, where the god gets its stable place.	स्वर्ग लोक के नाभ के रक्त चक्र में स्थित वह लोक जिसमें रक्त देव अपनी गति की स्वसार को स्थायी साम्य अवस्था को प्राप्त कर लेता है, वह उसका स्व के ऋतु का लोक स्वर्ग लोक है
तानि	Those		महिमानः	with its own importance on that place	महत्त्व से युक्त दुर (स्वर्ग लोक में अपने स्थान पर)
			सचन्त	got their proper place in proper position where	(अपनी उचित स्थिति को) प्राप्त दुर जहाँ
			यत्र पूर्वं	the gods, who have already got their proper place in proper position	जो देव पहले ही स्वर्ग लोक में उचित स्थान पर उचित अवस्था में स्थित हो चुके हैं।
			साध्याः	the targets to be attained	प्राप्ति के लक्ष्य हैं
			सन्ति	are	हैं

(50) The structure of the goddess 'SARASVATĪ' has been explained in the previous Mantra in the form of the flowing current of 'ṚTA', which becomes the generous donor of all sorts of gems and all types of wealths and properties. She creates by her current of 'ṚTA' all those things which are suitable to be adopted by the creatures or by the mankind. With reference to the context of the same statement of the previous Mantra, it is stated here in this Mantra, how the particular shapes of required structures of formations of particular 'DEVAS' are attained through this special effort of creation of the universe i.e. through the 'YAJÑA' of creation of the universe.

When the flow of the current of the 'ṚTA' of the goddess 'SARASVATĪ' moves forward getting the seeds of the SAMKALPAS for the creation from the semen of the god 'VIṢṆU' and transmitting the radio waves by its radiating 'KṢĪRAS', then that flow of the current of the 'ṚTA' makes many efforts to have many changes in its flow to produce the required structure of the required 'DEVA' at its final step. This process of making particular efforts for the production of a new structure of a new 'DEVA', is called the 'YAJÑA'. By this 'YAJÑA', whatever the form of structure is made by the flowing currents of 'ṚTA', which we get in 'DYOUT', that structure is called the so-called 'DEVA' of that 'YAJÑA'. This structure of the so-called 'DEVA' of that 'YAJÑA', acquires some particular properties of its function. Hence that particular 'DEVA' is called by the so called name, which indicates those properties of its function. [नाम रूपे सत्यम् ।]

The process of moving forward of the flow of the currents of 'ṚTA' of the goddess 'SARASVATĪ' keeps on going continuously. Hence this flow of the current of 'ṚTA' does not stop at the point

of 'YAJÑĀ' of a created 'DEVA', but it moves forward carrying with it even that created 'DEVA' in its flow to the next point, where a new structure of a new 'DEVA' is to be created accomodating all the functions of that previous 'DEVA'. This process of performing 'YAJÑĀ' of the next particular 'DEVA' by the 'YAJÑĀ' of the previously so called 'DEVA', keeps on going similarly until the required structure of the previously planned target of the structure of the 'DEVA' is attained. Thus step by step many properties are attained by the structure of the final 'DEVA'. All the properties attained by the previous 'DEVA' are carried to the structure of the next final 'DEVA'. Hence all the functions of the previous 'YAJÑĀ' of its related 'DEVA' are perfectly accomodated in the functions of the next final 'YAJÑĀ' related to the final 'DEVA'. All the structures of the 'DEVAS' get themselves grown up more condensed and more highly intensified with energy through this process and ultimately they get their final place in their locus of final adjustment definitely. This locus of final definite adjustment in their motion in the process of creation is called the 'SVARGA-LOKAH'. The 'SVARGA-LOKAH' is the place acquired by such locus of 'DEVAS', where the 'DEVAS' get their that final shape, which has been previously thought as the final target to be attained during the process of creation. This state of a particular 'DEVA' is called the "stationary state of a DEVA" in its 'LOKAH' of stationary motion. Hence the meaning of this Mantra is as follows -

All the gods performed their present related 'YAJÑĀ' with the help of the previous 'YAJÑĀ' performed by the previous related god. These previous related 'YAJÑĀS' had already those very properties which are required for the performance of the present

'YAJÑA' of the present god. Really, those present gods were grown up by this process and got their final place in the 'SVARGA-LOKAH', where those old 'DEVAS' are already present, in their stationary state of motion who are considered to be the final target to achieve in the process of creation.

(Stationary state of motion of a 'DEVA' on its 'LOKAH'(Locus) means the same technical meaning as it is taken in the modern science. The locus of the stationary state of motion of a particular structure of a god inside the nucleus is called the SVARGA-LOKAH of that god or the 'DEVA'.)

(51) समानमेत दुदकमु च्ये त्या वचाहिमः ।

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भूमिं पुर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥

समानम् स्तत उदकम् उत् च रति अव च अहऽमिः ।

भूमिम् पुर्जन्याः जिन्वन्ति दिवम् जिन्वन्ति अग्नयः ॥

समानम्	having same quantity of the 'RTA' in the flow of the channel of the current of the 'RTA'.	मृत की चारा की नाली में मृत के प्रवाह को समान मात्रा रखते हुए	च अहऽमिः	and arising in it the different types of formations of different types of structures	और इस मृत की चारा में विभिन्न प्रकार की रचना करने के संकल्पों के उदय के सहित
स्तत	this flow of the current of the 'RTA' made of KSIRA's	क्षीरों के द्वारा बना यह मृत की चारा का प्रवाह	भूमिम्	to the earth of the mass of the matter of the nucleus of an atom	अणु की नाभि के पदार्थ की मात्रा को भूमि को जो ढाँचे निरन्तर
उदकम्	the fluid made of the flowing 'RTA' in the current.	धारा में बहने वाला आदि रूप के मृत का तरल रूप	पुर्जन्याः	the structures which are capable to reproduce many new structures successively feed	रक्त के बाद रक्त नये ढाँचे को परिणीत करते चले जाते हैं जिंवाते हैं अर्थात् मौजन करते हैं
उत्	upward far away from the centre 'A' of the nucleus of an atom all around.	अणु की नाभि के केन्द्र में स्थित 'अ' से ऊपर की ओर उसके समीप और	जिन्वन्ति	to the 'DYOU' made of the pure energy of the 'RTA' only with its different formations feed	द्यौ को, जो शुद्ध रूप से केवल मृत की ऊर्जा का ही बना होता है। जिंवाती है। भोजन कराती है
च रति अव	and goes down ward coming near to 'A' i.e. near to the centre of the nucleus of an atom.	जाता है। नीचे की ओर अर्थात् अणु की नाभि के केन्द्र में स्थित 'अ' के पास नीचे आते हुए	दिवम्	the different forms of different types of energy got by the decaying process of the different types of bodies of the particles of the	विभिन्न प्रकार की ऊर्जा की अभिव्यक्तियों के स्वरूप जो विभिन्न प्रकार के रज कणों के अर्ध के क्षण के द्वारा प्राप्त होते हैं। ऊर्जा के उन विभिन्न स्वरूपों की अभिव्यक्तियों
			जिन्वन्ति		
			अग्नयः		

(51) The flow of the current of the 'KṢĪRAS' of the 'ṚTA' was shown directed by the semen of the god 'VIṢṆU' only in the previous Mantra. But those 'KṢĪRAS' are also told non-decaying. Hence the question arises that from where this flow of the fluid 'ṚTA' of the 'KṢĪRAS' comes and where does it go? How the cycle of its flow is completed? The answers of these questions are given in this Mantra as follows-

This flow of the 'ṚTA' of nondecaying 'KṢĪRAS' goes upward far away (from the god 'VIṢṆU') and equally it comes down (near to the same god 'VIṢṆU'). (Remember the god 'VIṢṆU' is the point of centre of the nucleus of an atom.). This flow of 'ṚTA' moves upward and downward equally acquiring the development of such structures which have the force of successive creations of new structures one after the other. Such structures developed, which have the force of successive creations of new structures are called the 'PARJANYAS'. By these 'PARJANYAS' this flow of 'ṚTA' of the 'KṢĪRAS' feeds the earth (of the nucleus creating many successive structures one after the other. This series of the successive creations starting from the centre of the nucleus i.e. 'VIṢṆU', has been already explained in the previous Mantras of this Chapter. This concept is made clear by the figure of this Mantra. Please see the figure attentively.

After passing through the nucleus, this same flow of the current of 'ṚTA' of the 'KṢĪRAS' again starts to decay the same structures which it has already constructed, changing them into energy. Thus by this energy-the 'DYOU' is fed by the same flow of the current of 'ṚTA' of the 'KṢĪRAS'. The 'DYOU' is the space full of the energy of the 'ṚTA'. The energy of the 'ṚTA' which is feeding the 'DYOU' by the process of decaying the different types of materialistic particles of the nucleus of an

Thus this cycle of the flow of the current of the 'RTA' of the 'KṢĪRAS' is completed acquiring the development of such structures, which have the force of successive new creations one after the other. The flow of the current of 'RTA' in this way can be seen in the figure of the Mantra (36) also, which is showing the movement of the flow of the semen of the god 'VIṢṢU' making seven principal LOCii i.e. 'LOKĀH' semi pregnant for their corresponding productions. In this flow also, the 'KṢĪRA' goes up and down equally in the same way keeping its structure non-decaying. The whole of the process is made clear in the figure of this Mantra (51) in the beginning.

The same type of function of 'RTA' is exclaimed in our body in the following Mantra of the Yajurveda which we recite in our daily

prayer. ॐ भूः पुनातु शिरसि । ॐ भुवः पुनातु नेत्रयोः ।
 ॐ स्वः पुनातु कण्ठे । ॐ महः पुनातु हृदये ।
 ॐ जनः पुनातु नाभ्याम् । ॐ तपः पुनातु पादयोः ।
 ॐ सत्यम् पुनातु पुनः शिरसि । ॐ खं ब्रह्म पुनातु सर्वत्र ।

This Mantra states :-

May God blessed function of 'RTA' of the 'BHŪH-LOKA' purify the operations of the functions in our head and mind. May God blessed function of 'RTA' of the 'BHUVAH-LOKA' purify the operations of the functions in our both the eyes. May God blessed functions of 'RTA' of the 'SVAH-LOKA' purify the operations of the functions in our throat. May God blessed function of 'RTA' of the 'MAHAH-LOKA' purify the operations of the functions in our heart. May God blessed function of 'RTA' of the 'JANAH-LOKA' purify the operations of the functions in our navel of the body. May God blessed function of 'RTA' of the 'TAPAH-LOKA' purify

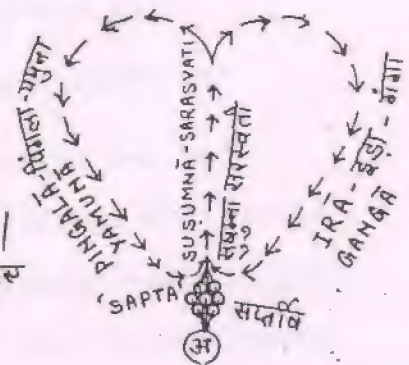
the operations of the functions in our both the legs. May God blessed function of 'RTA' of the 'SATYA-LOKA' purify the operations of functions in our head and mind, when it comes again here after completing the cycle of its circuit, which already started from this head.

The functions of 'RTA' of 'BHÜH-LOKA' and 'SATYA-LOKA' both operate side by side in our head and mind. These both operations are to be purified by the God blessed functions of 'RTA' of the 'SATYA-LOKA' and the 'BHÜH-LOKA'. May God blessed function of 'RTA' which makes the bonding of the energy of the 'BRAHMA' with the basic mass particles of the sky, purify the whole space. (This bonding is made by the operation of the PURUṢA)

The same type of flow of the energy of the 'RTA' is told in our body in the 'MAHĀ YOGA VIJÑĀNA' when it states as follows:-

इडा भागीरथी गंगा पिंगला यमुना नदी । इडा पिंगल योर्मध्ये सुषुम्ना च सरस्वती ।
त्रिवेणी संगमो यत्र तीर्थराजः स उच्यते । तासां तु संगमो स्नात्वा धन्यो याति परांगतिम् ।
इडा सुषुम्णे शुभतीर्थेऽस्मिन् ज्ञानाम्बुपूर्णो बहतः शरीरे ।
ब्रह्माम्बुभिः स्नातितयोः सदा याः किन्तस्य गाङ्गा रपि पुष्करैर्वा ॥

इडा नाड़ी गंगा है, पिंगला नाड़ी यमुना है ।
दोनों के मध्य में सुषुम्ना सरस्वती बहती है ।
उनके संगम में स्नान करने वाला धन्य हो जाता है
और परमगति को पाता है ।
"इडा, पिंगला और सुषुम्ना" इनका संगम शिवतीर्थ है ।
इसके ज्ञान रूपा ब्रह्म जल में जो स्नान करते हैं, उनके लिए
बाह्य नदी, सरोवरों तथा तीर्थों का क्या प्रयोजन है ?



The 'IRĀ-NĀRI' is the river 'GANGĀ' and the 'PINGALĀ-NĀRI' is the river 'YAMUNĀ'. In Between the flow of both these, the river 'SARASVATĪ' flows. One who takes bath in their flow at the point of their Union, he is blessed by them and gets supreme state of his position of life.

The Union point of the IRĀ, PINGALĀ and the SUSUMNĀ-NĀRI's is the holy place of the god 'ŚIVA'. Those who take bath in the flow of their mixed water made of by the fluid of 'BRAHMA' containing inside the shape of holy knowledge, they have no need to take bath in other outer physical holy ponds or holy rivers.

(52) दिव्यं सुपुर्णं वायसं बृहन्तमपां गर्भं दर्शतमौषधीनाम् ।

अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥

दिव्यम् सुपुर्णम् वायसम् बृहन्तम् अपाम् गर्भम् दर्शतम् औषधीनाम् ।

अभीपतो वृष्टिभिः तर्पयन्तम् सरस्वन्तम् अवसे जोहवीमि ॥

दिव्यम्	To that - which originates in 'DYOU' and lives in the same 'DYOU' becoming a part of the formation of the energy of the 'DYOU'. So it is the basic unit of the formation of the 'RTA' of the 'DYOU'. Hence, it is a unit of a 'KSIRA' in the ocean of 'KSIRA' which remains in the non-decaying state in the flow of the current of the 'RTA' of the goddess 'SARASYATI' creating resonance in 'DYOU' and becomes capable to create the whole of the further creations of the whole universe.	उसको जो घों में उत्पन्न होता है और उसी घों में उसकी ऊर्जा का स्वरूप बना कर रहता है। अतः जो घों के ऋतु की रचना का रुक् मूल इकाई का स्वरूप है। परिणामतः यह क्षय रहित रहने वाला, सरस्वती के ऋतु की धारा में सदैव प्रवाहित रहने वाला, तरंगों का जोड़ उत्पन्न करने वाला, सुन्दर सुडौल पंखों में सदैव घों में उड़ने वाला, अपने सचन स्वरूपों द्वारा सृष्टि की ओरों को सभी रचनाओं को करने वाला, क्षीर सागर का रुक् 'क्षीर' है। यही सृजन की मूल इकाई बन कर सबका रक्षक बनता है।	वायसम् बृहन्तम् अपाम् गर्भम् दर्शतम् औषधीनाम् अभीपतो वृष्टिभिः तर्पयन्तम् सरस्वन्तम्	transmitting waves in the RTA. to the flying structure in 'DYOU' like a bird. to that - which is going to become more and more big by its formations. the formation of the fluid state of matter. the seed of the growth of the fluid matter which can be seen of all the medicinal plants to coming in front of it by its rainings making them satisfied. the son of the goddess 'SARASYATI' which is flowing continuously in the fluid of 'RTA' to keep guard of all the universe I call it again and again in my	यह ऋतु के अन्य निरन्तर प्रसारित करता रहता है। घों में पक्षी की तरह उड़ने वाले को उसको जो अपनी ओरों की ओर रचना करता हुआ और ओरों बृहत् होता चला जाता है। तरल रूप के पदार्थों को तरल पदार्थों के उत्पन्न करने वाले गर्भ के बीज को दर्शनीय को सभी औषधियों के सामने पड़ने वालों को अपनी वर्षाओं के द्वारा सभी को तृप्त करते हुए सरस्वती के रस वाले पुत्र को अथवा - जो ऋतु में निरन्तर बहता रहता है, उसको सम्पूर्ण विश्व की रक्षा के लिए मैं उसे इस ऋतु में बार-बार बुलाता
सुपुर्णम्	to that which has the sound and beautiful wings to fly. (These wings	सुन्दर, सुडौल पंखों वाले को। मैं पंखे इसकी अपनी तरंगों की	अवसे जोहवीमि		सम्पूर्ण विश्व की रक्षा के लिए मैं उसे इस ऋतु में बार-बार बुलाता

दिव्यम् सुऽपूर्णम् वायसम् बृहन्तम् अपाम् गभेम दशतम् ओषधीनाम् ।

अभीपतो वृष्टिभिः तर्पयन्तम् सरस्वन्तम् अवसे जोहवीमि ॥

दिव्यम् सुऽपूर्णम् --- सरस्वन्तम् अवसे जोहवीमि (इमं क्षीरम्)



(52) In the previous Mantra, the flow of the current of the fluid 'RTA' was explained as going up and down the god 'VIṢṢṢU' equally to nourish the different successively created structures inside the nucleus of an atom. The smallest non-decaying unit, which is the smallest part of the 'RTA' and is flowing in the current of the 'RTA' is said to be the 'KṢĪRA'. This 'KṢĪRA' flies in the space of 'DYOU' in its medium of 'RTA' just like a bird is flying in the sky in the medium of air. The beautiful and the powerful sound wings of this flying bird 'KṢĪRA' are said to be the vibrating structures of the radio waves transmitted by it. Hence this 'KṢĪRA' is said to be the flying 'Bird' in this Mantra.

How is the 'KṢĪRA' formed? Now this question is answered like this -

First we consider the 'SAD-BRAHMA' in one unit form, which remains in the non-decaying form upto its infinite dimensions, when it remains in its pure original form through out the whole space, which it acquires. It can do nothing in this original pure form. So it is without any function and quite calm in this state. {See figure on page (3).}

After that it acquires a 'Will' to creat the universe. This created 'WILL' becomes the impurity and polution in it. So with the result of acquiring this polution of impurity of the 'WILL' for the creation, it starts decaying and cracking and it gets itself divided into many small fragments. The modern scientist say that it was a BIG-BANG. But according to VEDIC-SCIENCE, it was simply the 'KṢARAṆA' (क्षरणा). The cracking due to this explosion of the "BIG-BANG" or the KṢARAṆA, continues in the these very small fragments of 'SAD-BRAHMA', which keeps on dispersing these small fragments into more fine parts. This fragmentation occures,

When the 'SAD-BRAHMA' gets itself highly intensified at some points and the field of low intensity is made around those highly intensified spaces of points. This process of dispersion due to cracking into more and more fine parts of the 'SAD-BRAHMA' in this way is called the process of 'KṢARANA' in vedic science. The smallest fine part of the 'SAD-BRAHMA' so obtained and which can't acquire this process of 'KṢARANA' further more, is called the 'KṢĪRA'. Hence the 'KṢĪRA' is the non-decaying smallest fine part of the 'SAD-BRAHMA' which keeps on transmitting its radio-waves by its vibrations, when it expands and shrinks turn-by-turn its body continuously by the process of breathing inhaling its own contents from the space. By this process, the 'KṢĪRA' gets a living form, which seems to breathing in the 'DYOU'. When so many 'KṢĪRAS' start flowing in a current, then that fluid made of those moving 'KṢĪRAS' is called the 'RTA'. Hence 'KṢĪRA' is the smallest unit part of that 'RTA' ! Those innumerable 'KṢĪRAS' flowing in the currents of the 'RTA' give shape to many different kinds of structures in the energy of 'DYOU' first, and then change them into the mass-particles of the matter making them more and more condensed and intensified with energy. Thus the evolution of the universe emerges from the only one 'SAD-BRAHMA' and the 'KṢĪRA' becomes the basic unit element of the set of the universe having different structures of the subsets. The same 'KṢĪRA' is called here again and again by the prayer of this Mantra for the security of the whole of the universe by providing its nutrition for the nourishment. Hence the meaning of the Mantra becomes as follows -

I (the ṚṢI) call the divine bird (KṢĪRA) again and again for the security of the whole of the universe. This divine bird (KṢĪRA) has the beautiful, powerful and sound wings to fly

in the space of 'DYOU'. This bird (KṢĪRA) has the property to acquire the bigger and bigger shape of the block of the matter containing mass by becoming more and more condensed and highly intensified in energy. This bird (KṢĪRA) is capable to make the flow of the fluid inside those medicinal plants and chemical compounds which are suitable to all the creatures of the universe for their nourishment. This bird (KṢĪRA) feeds all those creations of the universe which come in front of him, up to their satisfaction, when it rains on them. It always keeps on moving forward in the flow of the current of the 'ṚTA', which makes the structure of the goddess 'SARASVATĪ'. Hence I (THE ṚṢI) call him again and again in my 'YAJÑA' of the creation for the security of the whole of the universe.

Thus this 'SŪKTA' started in the beginning with the Mantra, "अस्य वामस्य पलितस्य होतस्तस्य ----", telling about the part played by the 'KṢĪRA' in the atomic structure, the same 'KṢĪRA' is called here by the 'ṚṢI' for the security of the universe in his 'YAJÑA'. Thus the cycle of the process of creation of the universe, which started from the 'KṢĪRA', ends herewith by calling the same 'KṢĪRA'. Hence the cycle is completed.

Here is the end of the 'SŪKTA' (1-164) of the holy 'ṚG-VEDA'.

" OM TAT SAD BRAHMANE NAMAH "

By Pandit Khem Chand Sharma
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Delhi - 110088. [INDIA]
Phone: 7484579.

Long periodic Table - Periodic Classification of Elements

तत्त्वों के अणुओं का पाताल तालिका के अनुसार विभाजन
 दोनो प्रमाण = एटमिक क्रमांक विविध तत्वों में प्रत्यक्ष रूप से तत्त्वों के समानता से जाना जा सकता है।
 स्कैन क्रमांक विविध तत्वों के समानता से जाना जा सकता है।

IA	योग प्रक्रिया = संयोज्य कुल विनिवर्त्य अथवा संयोज्य योग																संयोज्य योग															
1	H 1.0079																IIA															
3	Li 6.941																4 Be 9.0122															
11	Na 22.98977																12 Mg 24.3047															
19	K 39.0983																20 Ca 40.078															
37	Rb 85.4678																38 Sr 87.62															
55	Cs 132.90545																56 Ba 137.327															
87	Fr 223																88 Ra 226.0254															
89	Ac 227																90 Th 232.0377															
91	Pa 231.03688																92 U 238.02891															
93	Np 237.04817																94 Pu 242															
95	Am 243																96 Cm 247															
97	Bk 247																98 Cf 251															
99	Es 254																100 Fm 253															
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d-block.

अष्टमिका

विभिन्न

Representative Elements
 $\longleftrightarrow s\text{-block} \longrightarrow$

Representative Elements *p-block*

[illegible]

Inner Transition Elements

*Lanthanides	58	59	60	61	62	63	64	65	66	67	68	69	70	71
	Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu
	$4f^1 5d^1 6s^2$	$4f^2 5d^1 6s^2$	$4f^3 5d^1 6s^2$	$4f^4 5d^1 6s^2$	$4f^5 5d^1 6s^2$	$4f^6 5d^1 6s^2$	$4f^7 5d^1 6s^2$	$4f^7 5d^0 6s^2$	$4f^{10} 5d^0 6s^2$	$4f^{11} 5d^0 6s^2$	$4f^{12} 5d^0 6s^2$	$4f^{13} 5d^0 6s^2$	$4f^{14} 5d^0 6s^2$	$4f^{14} 5d^0 6s^2$